

pronounce his *takhalluṣ* as 'Brahman', yet the poet himself pronounces it, as a rule, in his *Dīwān* as 'Barhaman'. Compare for example the following couplet:

ماند غنچه کرچه خموشیم برهمن * لیکن پراز نواست چو بلبل زبان ما

The same pronunciation is met with in Hāfiz and Ghālib.

Hāfiz says :

مزاج دهر تبه شد درین بلا حافظ * بجاست فکر حکیمی و رای برهمنی

Ghālib has :

صبحی که در هوای پرستاری' و شن * جنبد کلید بتکده در دست برهمن

Sometimes in the *dīwān* we come across 'Barahman' also, e.g.,

زاعتقاد برهمن اگر نشان خواهند * بجبهه صندل و زنار درکلو کافیت

Chandrabhān was the son of a Brahmin of the Punjab called Dharamdās and was born at Lahore. After studying Persian etc. under Mullā 'Abdu'l-Karīm, he became Secretary to Mullā Shukru'llāh-e-Shīrāzī, entitled Afzalkhān, who later on became *Wazīr-e-Kull* in the first year of Shāh Jahān's reign. On the death of his master, he was appointed *واقعہ نویس حضور*, and his duties were to attend on the Emperor on his journeys and to record daily occurrences (وقایع) at the court. In the '*Amal-e-Saleh*', the official history of Shāh Jahān, he is included in the list of eminent poets and prose-writers of the reign. He was sent by Shāh Jahān on a mission to the king of Bijapur. The Prince Dārā Shukoh admired his simple style of prose and poetry. After the death of the prince, to whom he was attached, he retired to Benares and died there according to the *Tazkira-e-Lodī* in 1073/1662-63; but other writers place his death in 1068/1657-58.

Besides the *Dīwān*, he wrote the following works also: *رقعات*, *گلداسته*, *تحفة الفصحا*, *تحفة الوزرا*, *مجمع الوزرا*, *کارنامه*, *برهمن*.

Begins :

ای برتر از تصور و وهم و کان ما * ای درمیان ما و برون از میان ما

These odes arranged in alphabetical order generally consist of five couplets only. After the *dīwān*, comes a short *maṣnawī* beginning with :

خدای جرم بخشی بی نیازی * خداوندا کریم کار سازی

This is followed by *rubā'īyyāt* beginning, as usual, with :

مارا چو بحال خود شناسا کردی

The MS. does not bear any date of transcription.

Other copies : *Ind. Libr.* Asaf i, p. 718, No. 453 ; *IvASB* No. 762 ; *IvC* No. 740 ; *Spr* p. 376. *For. Libr.* R pp. 838 and 1087 ; *EB* No. 1123 ; *EIO* Nos. 1574 and 1575 ; *R Br* p. 158 ; *Br Sup* *Hnd* No. 517 ; *Lind* p. 129, No. 584.

S 5.5 × 3.6, 3.5 × 1.9. Red *jadwals*. LL 10-12. *Ind. Nast.* Red and blue ruled border lines. Or. pap. Some pages of a bluish tinge. Original pages mounted. Bound up with the following books. Cond. good.

105. *Dīwān-e-'Abdu'r-Razzāq* (دیوان عبد الرزاق).

Lyrical odes of a poet who uses '*Abd-e-Razzāq* as his *takhalluṣ*.

Begins: آمد آن ماه آفتاب لقا * یاسمین چهره و سہی بالا

These odes are arranged alphabetically. The peculiarity of this *dīwān* is that only one ode ending in each of the letters of the *radīf* is given ; and every couplet ends in the same letter as that with which it begins, as is the case with the *Dīwān-e-Mahmūd o Ayāz*. See MS. No. 108 below.

This MS. also does not bear any date of transcription.

Size of page same as above ; writ. sp. within *jadwals*, 3.2 × 1.2. LL 12-13. *Ind. Nast.* Or. br. pap. Red and blue border lines. Pages mounted. Cond. good.

106. *Pand-Nāma-e-'Attār* (پند نامہ عطار).

The most popular and the best known poem of '*Attār*. Generally used as a school textbook and therefore found in innumerable copies. Lithographed several times in India, Persia, and Turkey. Edited by J. Hindley, London, 1809 ; edited and translated into French by De Sacy, 1819 ; translated into German

by Nesselman. For a life and works of 'Aṭṭār, see *Br Lit. Hist. Pers.* and the authorities quoted in Vol. 24 above.

Begins : حمد بی حد مر خدای پا کرا * آنکه ایمان داد مشیت خا کرا

Other copies : *Ind. Libr.* MF vii No. 20 ; MFS vii No. 25 ; IvASB Nos. 477 (10) and 480 (2) ; IvC No. 204 (3). *For. Lib.* EIO No. 1031 (4) ; EB Nos. 622-25.

Size of page same as that of the above MS. ; writ. sp. 3.7 × 2.1. *Jadwals.* LL 10-13. *Ind. Nast.* Or. pap. of a bluish and brownish tinge. First page mounted. Four folios of a different paper written in a different and later hand, in which some lines are left incomplete. At the end are two effaced seals. Cond. good.

107. *Naẓm-e-Kāghaz* (نظم کاغذ).

This poem is written by Luṭfu'llāh Khān *Lutfī* in praise of Paper. The word *kāghaz* is used as *radīf* in each couplet. The design of the poem appears to be one of stanzas, each consisting of five couplets and the *maqṭa'* containing the *takhalluṣ*, *Lutfī*. But this plan has not been strictly carried out. Defective rhymes are used in the stanzas. After 39 verses comes an ode with the word لذین used as *radīf*, and زمان, جهان, etc., as *qāfiya*. This ode also consists of five couplets and the *maqṭa'* contains the *takhalluṣ*, *Lutfī*.

Begins : برد تا بم چو درفشان کاغذ * ثانیاً انتظار آن کاغذ

There is a copy of the poem in the Government Historical Museum at Satara.

The MS. under notice is not dated.

Size of page same as that of the preceding MS. ; writ. sp. within *jadwals*, 3.5 × 2. LL 9-11. *Ind. Nast.* Or. brownish pap. Pages mounted. Cond. good.

108. *Dīwān-e-Mahmūd* (دیوان محمود).

A very common and popular *dīwān*, also known as دیوان محمود, for in the *maqṭa'* of each *ghazal* both the names of Mahmūd and Ayāz are used. Another peculiarity of the odes is that each couplet ends in the same letter of the alphabet as that with which it begins, like the *dīwān* of 'Abdu'r-Razzāq noticed above.

Begins :

ای داغ بردل از غم خال تو لاله را * شرمنده ساخت آهوی چشمت غزاله را

Lithographed several times in India. This is an incomplete copy requiring three couplets at the end.

The MS. does not bear any date of transcription.

Other copies : *Ind. Libr. IvASB No. 894.*

Size of page same as that of the above MS. ; writ. sp. within *jadwals*, 3.3 × 2.1. LL 9-10. *Ind. Nast.* Red and blue border lines. Pages mounted ; a few mutilated. Cond. fair.

Volume 59.

109.

RAWĀ'IH (روائح).

A very rare copy of the Sufistic treatise written in imitation of *Jāmī's Lawā'ih*, by Shaykh Ya'qūb-e-Sarfī b. Ḥasan-e-Kashmīrī al-'Āṣimī. No copy is mentioned in *Kashf. Zun.*, Brit. Mus., Bodle., BAS., or Bk. The author (whose name is given on f. 4) says (f. 3b) that he wrote it in imitation of the *Lawā'ih*. It is a very close imitation of Jāmī's work.

Begins :

لك الحمد كالذى تقول و خيرا مما نقول كيف و ما نقول لايلىق بشانك المتعالى
عن ان يدركه العقول، پاكا خداوندا اگرچه جنس حمد و ثنا

The date of composition is given as 986/1578-79 in the following chronogram at the end of the book :

روائح از لوائح کم بمعنی * نیامد بلکه بیش آمد روائح
چو جستم سال تاریخش خرد گفت * روائح شد بسی بیش از لوائح

Below this chronogram there are two oval seals with the following legend حیدر بجمال اوست مشتاق, bearing the date of 1211/1796-97. On f. 1, there is a memorandum note, which states that "the MS. was copied by Bābā 'Abdu'llāh b. Bābā Muḥammad Murād b. Ḥasan-e-Kanāshī (?) b. Bābā Abu'l-Fath b. Bābā Muḥammad Fāzil b. Ḥazrat Muḥammad Sharīf, elder

“brother of the author, who is Ya‘qūb-e-Sarfī b. Kanāshī (?)
 “b. ‘Alī b. Bāyazīd al-‘Āṣimī al-Kashmīrī. The abovementioned copyist, ‘Abdu’llāh, died in 1201/1786-87. His widow,
 “Bībī ‘Ārifā, daughter of Bābā Muḥammad Maqṣūd b. Bābā
 “Abu’l-Faṭḥ mentioned above, made a present of this copy,
 “together with the *Lawā’ih* etc., to the writer (of the note)
 “or rather sold it for a price. So the humble writer purchased
 “it; there is no owner in reality except God.” Below this note is the abovementioned oval seal.

S 7.5 × 4.6, 5.5 × 2.7. No *jadwals*. LL 15. Clear bold *Nast.* Or. pap. A few blank spaces. Cond. good.

Volume 60.

110.

AKBAR-NĀMA (اکبر نامه).

An epic poem by Mawlawī Ḥamīdu’llāh Kashmīrī, who bore the *takhalluṣ* Ḥamīd (*vide* IVASB No. 889), celebrating the heroic deeds of Akbar Khān (son of Amīr Dost-Muḥammad Khān of Afghanistan, 1242–1280/1826–1863) who played a prominent part in the disastrous Afghan War of 1840–42. One night a friend of the author asked him to justify his claim that he was an original poet by versifying the heroic deeds of Akbar, the hero, the ‘Young lion,’ the ‘Breaker of Franks’ (f. 8):

بگو قصه رزم شیر جوان * فرنگی شکن اکبر پهلوان

Accordingly the author composed the above poem in about twelve months, in the year 1260/1844 (f. 8):

بمقدور دانش بصد اهتمام * ز غیرت یکسال کردم تمام
 چون این تیر فکرت برون شد ز شست * ز هجرت هزار و دو صد بود و شست

It opens with an account of the hostilities of Shāh Shujā‘u’l-Mulk with Payenda Khān-e-Bārakzā‘ī. Shāh Shujā‘ goes to India, obtains help from the British, and invades Kabul and Qandahar, but is defeated by Amīr Dost-Muḥammad Khān. Ranjīt Singh sends Sardār Harī Singh, Ṣūbahdar of Peshawar, against Amīr Dost-Muḥammad Khān. A battle is fought bet-

ween Harī Singh and Akbar Khān, the hero of the poem. Harī Singh is defeated and killed. The King of England feels sorry for the destruction of the British army and plans the conquest of Kabul. Arrival of Alexander Burns and his murder. Akbar Khān ascends the throne at Kabul. Murder of the 'War Lord' (i.e., Sir William Macnaghten). The British army assembles at Bālā Hiṣār and marches on Kabul. It perishes on account of the severe fall of snow. Political disturbances in Kabul. Dost-Muḥammad is released. His entry into Afghanistan and meeting with Akbar Khān. They return to Kabul, and Dost-Muḥammad Khān ascends the throne.

The first few pages are missing. The first couplet, with which this volume opens, is as follows :

سحابش محیط و جهان چون سحاب * بگردون علمدار او آفتاب

The MS. does not bear any date of transcription.

There is a copy in IvASB No. 889. An account of the expedition to Kabul sent in 1838-1840, in Urdu, entitled حال by سید فدا حسین نبی بخش بخاری is noticed in Blum. No. 9.

S 9.3 × 5.5, within *jadwals* 7.5 × 3.3. LL 19. Text written between margins ruled in green, yellow, blue, and red. Clear bold *Nast*. Some pages mutilated, but repaired. Ink sticky, and so interleaved with tissue paper. Or. pap. Headings of sections in red. Cond. good.

Volume 61.

111.

BAHRU'L-JAWĀHIR (بحر الجواهر).

An Arabic dictionary of medical terms by محمد ابن يوسف الطيب (f. 1b), who says that he had compiled it from various works, but that during the political disturbances of Khorāsān, it "became as if it was naught", until he received an order from (f. 2b) محمد ابن يوسف الطيب to arrange and improve it (بترتيبها وتهذيبها وتنقيحها), and he hastened to carry out the order. Here there is a clear indication of the patron's being a *wazīr*. The words *المشتر بامير بيك وزير* are quite clear. The work is alphabetically arranged and gives the names of drugs and their properties, botanical and anatomical terms, names of

diseases, and even short biographical notices of famous physicians like ابو سهل, ابو على ابن سينا, ابو نصر فارابی, ابو الفرّج, and ارسطوطاليس. Some of the above terms are explained in Persian.

Lithographed in Calcutta, 1830, and later in Bombay also.

Begins: حمد العالم احدى اعطى ذوى الافهام تحقيق دقایق اللغات العربيه

The MS. is not dated; but at the end there is a date detached from the text, viz., 10th Sha'bān, 1119/26th October, 1707. The MS., therefore, cannot be of a later date.

Other copies: *Ind. Libr.* JMB p. 208, No. 820; Bk xi Nos. 978 and 979; *IvS i* No. 903; *PU. Or Coll Mag* for Nov. 1932; *Ram* p. 469, Nos. 25 and 26. *For. Libr.* EB No. 1590; *Loth* Nos. 1024-1026; *Br Sup Hnd* No. 154(a).

S 6.7 × 4.7, within *jadwals* 5 to 5.5 × 3 to 4. LL 17 to 20. Borders ruled in red and blue. A few pages in *Naskh* and some in *Nast*. In different hands. Several pages seem to have been added afterwards. Some pages repaired. Cond. good.

Volume 62.

112.

BAYĀZ-E-GHAZALIYYĀT (بیاض غزلیات).

A collection of select lyrical odes from a number of Persian poets. The first ode is of *Kamāl-e-Khujandī* and the last of *Hafiz*.

Begins:

این چه منزل چه بهشت و چه مقام است اینجا
عیش باقی لب ساقی می و جام است اینجا

These odes are arranged alphabetically according to the *radīf*. At the beginning of each ode, the name of the poet by whom it was composed is given in red ink. It also indicates, by the addition of the words در تتبع فرماید, that a certain ode is in imitation of a preceding one.

S 6.6 × 4.6, within *jadwals* 4.9 × 2.7. LL 11. Margins ruled in yellow and blue. *Hāshiyā*-space also enclosed with blue lines. Fine *Ind. Nast*. Ink sticky, therefore interleaved with tissue paper. Two pages entirely damaged by the stickiness of the ink. Or. pap. slightly worm-eaten. Cond. good.

Volume 63.

113.

DĪWĀN-E-ZUHŪRĪ (دیوان ظهوری).

Another valuable copy of the lyrical odes of Zuhūrī. In the earlier portion of this copy, there are very useful interlinear and marginal explanatory glosses and notes. For an account of Zuhūrī's life and works, see Vol. 50 above, where references to other copies are also given. The first few pages are missing.

Begins abruptly with:

☆ حرف ما حرف است اگر سر در سر آن می رود ☆
☆ هیچکه طرفی نبست انکار از اقرار ما ☆

At the end of the MS. there is a remark written in a different hand which gives the date 25th Shawwāl, 1266/1850.

S 8.3 × 5.2, 6 to 6.4 × 3.5, within *jadwals* of yellow, blue, and red. LL 11. Clear Ind. Nast.-cum-Shik. Or. pap. First two folios without *jadwals* and in a diff. hand. *Hāshiya* space also enclosed in red lines. Somewhat wormeaten. Cond. fair.

Volume 64.

114.

DĪWĀN-E-ZUHŪRĪ (دیوان ظهوری).

A third copy of the lyrical odes of Zuhūrī. For his life and works, see Vol. 50 above, where references to other copies are also given.

Begins:

☆ آنکه خواهد داشت فردا رحمتش دیوان ما ☆
☆ کشته و صفش آفتاب مطلع دیوان ما ☆

These odes are arranged in alphabetical order in accordance with the *radīf*. This copy is wanting in a few odes at the end. The last couplet with which it ends is:

☆ جنونش را یردی آب اکر مجنون کنون بودی ☆
 ☆ باهو چشم شهری کریه کر [دید است صحرائی] ☆

No marginal notes or glosses.

S 7.5×4.4, within *jadwals* 5.4×2.2 to 2.6. LL the *mistar* is of 15 lines. Fine clear Ind. *Nast*. The text is written within yellow coloured *jadwals*, except on the first two folios, which are on a different paper inserted later. Cond. good.

Volume 65.

115.

QAṢĀ'ID-E-'URFĪ (قصائد عرفی).

These are the *qaṣīdas*, of Sayyed Muḥammad b. Zaynu'd-Dīn 'Alī b. Jamālu'd-Dīn-e-Shīrāzī with the *takhalluṣ*, 'Urfī, who was born at Shīrāz about 963/1555, where his father was employed in the department of 'Urf, i.e., 'customary law', from which he is said to have derived his *takhalluṣ*. At an early age, he left Persia and came to the Deccan; whence he went north to Fathpūr Sīkrī, attached himself first to Fayzī, then to Ḥakīm Abu'l-Fath-e-Gīlānī, and, on his death in 997/1588, to the celebrated Khān Khānān. The last, himself an accomplished scholar, appreciated the extraordinary poetical merit of 'Urfī and introduced him to Akbar, who rewarded him richly. He died at Lahore in 999/1591, when he was only thirty-six years of age. Some years afterwards his bones were taken to Najaf and interred there according to his wish. His fame rests chiefly on his *qaṣīdas*, in which he has adopted a novel style. Amongst his other works are a *dīwān*, a prose treatise entitled, رسالة مخزن الاسرار, a poem مجمع الابدکار, نفس, and another poem فرهاد و شیرین, in imitation of Nizāmī's. These *maṣnawīs* were published under the title of خسرو و شیرین. These *maṣnawīs* were published under the title of مشنویات عرفی by Muḥammad Ibrāhīm in Bombay, in 1346 1927-28.

For 'Urfī's life and works, see شعر العجم, مآثر رحیمی, مرآة الخیال, آتشکده, and سر و آزاد, خزانه عامره. The following scholars have written commentaries on his *qaṣīdas*:

- (1) ملا ابو البركات منير . Probably (d. 1054/1644). See EU No. 108 and IvASB No. 366.
- (2) مرزا جان . His commentary, entitled مفتاح النكات, was completed in 1073/1662-63.
- (3) احمد بن عبد الرحيم صفى پورى . His *sharḥ* was published at Calcutta in 1306/1888-89.
- (4) ملا قطب الدين فارغ . His commentary, called طراز معنى, completed in 1093/1682, was published by Munshi Navalkishore at Lucknow in 1885 A. D.
- (5) مولوى عبد المجيد خان پيلي بهيتى . His *sharḥ*, written in Urdū and called عجيب و غريب, was published by Navalkishore at Cawnpore in 1307/1890.
- (6) راجو علوى . His commentary, entitled نگار خانہ فيضى, was completed in 1111/1699-1700 (see EU No. 108).
- (7-11) Five Turkish commentaries are noticed in Fluegel i, pp. 594-95.
- (12) A number of his *qaṣīdas* were translated into English, with critical and explanatory notes, by the late Professor Mawlawī Muḥammad ‘Abbās, M.A., of St. Xavier’s College, Bombay, and published in 1908.

Begins :

ای متاع درد در بازار جان انداخته * کوهر هر سود در جیب زیان انداخته

The *qaṣīdas* were lithographed several times in India.

The MS. does not bear any date. The colophon is disfigured. Probably it belongs to XIIIth century A.H.

Other copies : *Ind. Libr.* MF vii, Nos. 106-107 ; JMB p. 399, No. 2578 ; Bk Nos. 253 and 254 ; IvASB No. 683 ; IvS I No. 816(20) ; MUA p. 37, Nos. 9 and 111. *For. Libr.* R p. 698 ; EB No. 1053 ; EIO No. 1452 ; Pr p. 65 ; Br MSS. ed. Nich. p. 265 ; Edin No. 107 ; Br Sup Hnd Nos. 578-581.

S 9.1×5.8, within *jadwals* 7.2 to 7.5×3.7 to 3.8. *Jadwals* of two red and one black lines. LL 15. Ind. Nast. Or. pap. Slightly wormeaten. Cond. good.

Volume 66.

116.

DĪWĀN-E-ĀṢAFĪ (دیوان آصفی).

Lyrical odes of *Āṣafī*, son of Khwāja Muqīmu'd-Dīn Ni'matu'llāh of Quhistān. His father was for some time *wazīr* or *Āṣaf* of Sulṭān Abū Sa'īd Mirzā (855-877/1451-69), and probably the poet derived his *takhalluṣ* from the office held by his father. He was a pupil of Jāmī and a personal friend of Mīr 'Alī Shēr and Badī'u'z-Zamān Mirzā, the eldest son of his patron Sulṭān Ḥusayn Mirzā. The date of his death, according to the best authorities, is 923/1517. See Bk No. 219, *Ātashkada*, etc.

Begins : ساز آباد خدایا دل ویرانی را * یامده مهر بتان هیچ مسلمان را

The odes are followed by *rubā'īyyāt*.

Other copies : *Ind. Libr.* MRD p. 88; MUA p. 32, No. 15, p. 33, No. 33, p. 34, No. 43; Bk Nos. 219 and 220; IvASB No. 647 Spr p. 310. *For. Libr.* EB Nos. 990 and 991; R p. 651; EIO Nos. 1393-97; Pert p. 74; Mehren p. 41; AUM p. 34; Fl i, p. 220; R Br p. 50.

S 9.1 × 5.8, within *jadwals* 7.5 × 3.8. *Jadwals* of two red lines and one black. LL 17. *Ind. Nast.* Or. pap. The *takhalluṣ* in red ink. Ink is sticky. Somewhat wormeaten; repaired with tissue paper. Cond. good.

Volume 67.

117.

RĀMĀYAN (راماین).

An abridged metrical translation of the Rāmāyan, which is also known as the story of *Rāma o Sītā* by Shaykh Sa'du'llāh Kayrānawī of Pānipat, whose *takhalluṣ* was *Masīḥ* or *Masīḥā*. In the colophon remark it is مسیح . He is not to be confounded with Ḥakīm Ruknā *Masīḥ* of Kāshān, to whom the poem has been wrongly ascribed in EIO No. 1572 and in R p. 689. The author flourished in the reign of Jahāngīr, whom he has praised

in the poem, ff. 9-10b. He has also sung the praises of his spiritual guide called here Shaykh Mīr Muḥammad Abu'l-Qāsim (f. 8), but in Ethé, Abu'l-Baqā. On ff. 12-14 occurs the praise of Hindostān. The poem is in imitation of Nizāmī's *Khusraw o Shīrīn* and also of Amīr Khusraw's imitation of it. On 3b. he prays to Almighty God and says :

گدائی را کرم فرما تمامی * بتاج خسرو [و] تخت نظامی
کهن فیض نظامی کن چنان نو * که خود را باز شناسم ز خسرو

Begins:

خدا وندا ز جام عشق کن مست * که از هستی (مستی) فشانم بر جهان دست

Other copies : *Ind. Libr.* Asaf p. 1478, No. 26 ; *MUA* p. 42, No. 80 ; *IvC* No. 265. *For. Libr.* EIO Nos. 1967-69 ; *EB* No. 1315 ; *R* p. 1078.

S 8.6 × 5.8, 6.8 to 7.5 × 3.6 or 4. No *jadwals*. LL 15-19. *Ind.* inelegant *Nast.* Or. pap. Several pages in the middle of the MS. are written in a different and more elegant hand. Several pages damaged by worms. Cond. fair.

Volume 68.

118.

DĪWĀN-E-JALĀL ASĪR (دیوان جلال اسیر).

Lyrical odes of Mirzā Jalāl b. Mirzā Mu'min of Shahrīstān (Iṣfahān). Though he was a pupil of Faṣīḥī of Herāt, he admired Ṣā'ib greatly and was in turn admired by him. Abū-Tālib Kalīm also praised him. He was a son-in-law and intimate friend of Shāh 'Abbās I, and was addicted to drink. He died young in 1049/1639-40. See *Sarw-e-Āzād*, *Mir'ātu'l-Khiyāl*, and Bk iii, No. 303.

Begins :

ای کلشن از بهار خیال تو سینها * برک کل از طراوت رویت سفینها

Dated Sunday, the 19th Jumādā II, 1100/31st March, 1689.

Copied by Ṣāleḥ of Shihābu'd-dīnpūr. An oval seal of a former owner, Shāh Ramazān wd. Shaykh Nūr Muḥammad Qādirī.

Other copies : *Ind. Libr.* MF vii 42 ; BISM No. 80 ; MRD p. 88 ; Pun Uni Or Coll Mag for Feb. 1928 ; IvASB Nos. 737-740 ; MUA p. 36 No. 72 ; Bk Nos. 303-304 ; Bh Nos. 389-390 ; Spr pp. 342, 343. *For. Libr.* TM No. 351 (dated 1062) ; R p. 681 ; EB Nos. 1096-1100 ; EIO Nos. 1541-51 ; R Br p. 51 ; Br Sup Hnd Nos. 502 and 503 ; Pr p. 915.

S 9.1 or 9.2 × 5.1, within *jadwals* of double red lines 7.7 × 4.5, or 7.2 × 3.4. LL 22-28 couplets to a page, written in diagonal and perpendicular lines in the earlier part of the *dīwān*, but further on in horizontal lines generally 19. *Ind. Nast.* Or. pap. Cond. good.

Volume 69.

119.

DĪWĀN-E-NĀṢIR 'ALĪ (دیوان ناصر علی).

A valuable copy of the lyrical odes of Nāṣir 'Alī-e-Sarhindī. For his life and works, see Volume 49 above, where references to other copies also are given.

Begins :

☆ در فیض است منشین از کشایش نا امید اینجا ☆
☆ برنگ دانه از هر قفل می روید کلید اینجا ☆

Dated Thursday, 14th Muḥarram, 8th Julūs Year of Muḥammad Shāh (i.e., about 1139/1726-27), in Gujarat during the Ṣūbadārī of Nawwāb Mubārizu'l-Mulk. Copied by Muḥammad Kāẓim b. Akhund 'Ubaydu'llāh.

S 9.7 × 5.5 to 5.7, within *jadwals* 7 × 3 or 3.1. LL 16 couplets to the page. *Ind. Nast.* Written in diagonal lines, and at the top and bottom in horizontal ones ; with marginal glosses. Edges repaired. Or. pap. Cond. good.

Volume 70.

120.

MUNSHA'ĀT-E-ABU'L-FATH-E-GĪLĀNĪ (منشآت ابو الفتح گیلانی).

A small collection of Letters (also known as *Chahār Bāgh*) of the famous physician of Akbar's court, Ḥakīm Abu'l-

Fath-e-Gilānī. After the conquest of his country by Shāh Tahmāsp in 974/1566-67, he left it and came to the court of Akbar, where he soon acquired great influence. He patronized 'Urfī and was himself wellknown for his literary taste and scholarship. He died in 997/1588-89. This is not a treatise on epistolography, as stated in IvASB No. 351, but a collection of private letters, written by the Ḥakīm to his brother Ḥakīm Humām (died 995/1586-87), to Khān Khānān, to Shāh Fath-u'llāh, to Mirzā Sharaf-e-Jahān, and to others. Our copy contains thirteen letters.

Begins : چهار باغ دنیا را حضرت حق سبحانه تعالی چنانکه باید و شاید

Other copies : *Ind. Libr.* IvASB No. 351 ; *St.* p. 90, No. 15. *For. Libr.* R p. 667, 1090 ; *EIO* No. 2063.

S 8.7 × 5, 6 × 3.1. No *jadwals*. LL 11. Fine clear *Ind. Nast.* Or. pap. Headings in red. Cond. good.

Volume 71.

121.

KULLIYYĀT-E-SALMĀN-
E-SĀWAJĪ (کلیات سلمان ساوجی).

This MS. contains *qaṣīdas*, *ghazals*, *rubā'īyyāt*, etc., of Salmān of Sāwa, who died in 778/1376. For his life, works, etc., see Vol. 1 (5) above. *Qaṣīdas* begin with :

* هر دل که در هوای هویت مجال یافت *
* عنقای همتش دو جهان زیر بال یافت *

After *qaṣīdas*, *qit'as* and *tarjī'bands*, come the *ghazals*. The first ode begins with :

* اگر حسن تو بکشداید نقاب از چهره دعوی را *
* بکل رضوان برانداید در فردوس اعلی را *

Dated Thursday, 24th Sha'bān, 1001/16th May, 1593. On the last page a few lines in praise of 'Alī and a round seal.

Other copies : *Ind. Libr.* Bk No. 147 ; Bh Nos. 321-323 ; IvASB No. 584 ; Spr p. 555. *For. Libr.* EIO Nos. 1237-43 ; RS Nos. 220 and 265 ; EB Nos. 807 and 810 ; Lind p. 134 ; Pr WM No. 2.

S 10×6·1, within *jadwals* 7×4 to 4·3, LL 13. *Ind. Nast.* Couplets containing names of patrons in red. Or. pap. Wormeaten ; repaired with tissue-paper. Cond. fair.

Volume 72.

122.

SARW-E-ĀZĀD (سرو آزاد).

This MS. represents a portion of the well-known biography of the Persian poets who flourished after 1000/1592 and who were either born in India or arrived here from other countries (including also short notices of the learned men of Bilgrām, and of a few Hindī poets) by the famous scholar and critic, Mīr Ghulām-‘Alī Āzād of Bilgrām. After completing his great biographical dictionary of ancient and modern persian poets called *Yad-e-Bayẓā* (compiled in 1145/1732, and revised in 1148/1735), Āzād thought of writing a book giving short notices of the learned men of Bilgrām. Accordingly he wrote it and divided it into two volumes. Vol. i is called *مآثر الکرام فی تاریخ بلگرام* and Vol. ii *سرو آزاد*. The latter comprises two *faṣls*. *Faṣl* i contains biographical notices of 143 Persian poets, who were either born in India or came here from other countries, including an account of the learned men and poets of Bilgrām. *Faṣl* ii gives short biographies of eight *Hindī* or Bhāshā poets.

Of the 143 notices of Persian poets, our MS. contains only 39, 37 being complete and 2 incomplete. In this *tazkira*, the author gives a pretty long autobiographical account, which is wanting in our copy. The following particulars of his life are taken from it, as given in the edition published by ‘Abdu’llāh Khān, Hyderabad (Deccan), 1913.

Āzād was a Ḥusaynī Sayyed, whose family originally came from Wāsiṭ. He was born on 25th Ṣafar, 1116/18th June, 1704, and was brought up at Bilgrām. He belonged to the Ḥana-

fiyya School and the Chishtiyya Order. He studied Persian and Arabic under his grandfather and other learned men of Bilgrām, went on a pilgrimage to Makka in 1150/1737-38, and, returning to India, settled at Aurangabad and attached himself to Nizāmu'd-Dawla Nāṣir Jang (son of Nizāmu'l-Mulk Āṣafjāh), whom he accompanied on his expeditions to various places in the Deccan, such as Seringapatam, Burhanpur, and Arcot. At the last place his patron was killed in a battle with the Afghans of the Karnatak, who were assisted by the French, in 1164/1750-51, after which Āzād returned to Aurangabad. He completed the *tazkira* under notice in 1166/1753.

We learn from other sources that, after having led the life of a scholar and become well versed in the various branches of Islamic learning, he died at Aurangabad in 1200/1786. He was buried at Khuldābād near Daulatabad. He has written numerous books, of which the following are mentioned in the recently published *Qāmūsu'l-A'lām* of Shamsu'llāh Qādirī of Hyderabad:

Arabic:

1. الضوء الدرارى , a commentary on صحيح بخارى , from the beginning to the end of كتاب الزكاة .
2. تسليية الفوائد contains his Arabic *qaṣīdas* and notices of Arabic poets.
3. سبعة المرجان فى آثار هندوستان , composed in 1177/1763-64 ; contains an account of India and her excellence, short notices of Indian 'ulamā and scholars, and a dissertation on Indian (Sanskrit) Rhetoric. This work was published at Bombay in 1299/1881-82.
4. شامة العنبر فى ما ورد فى الهند من سيد البشر deals with Adam's advent into (South) India after his departure from Paradise.
5. مظهر البركات , an Arabic *masnawī* in Persian style. A copy exists in the Āṣafiyya Library at Hyderabad.
6. ديوان contains more than 3,000 verses. Printed at Hyderabad (Dn.) in 1300/1882-83.

Persian:

7. ید بیضا, a general *tazkira* of Persian poets, completed in 1148/1735.
8. سرو آزاد, noticed above.
9. خزانة عامره, another *tazkira*, compiled in 1177/1763-64. It deals with those Persian poets who received rich rewards from their patrons. It was printed at Cawnpore in 1871.
10. مآثر الکرام, another *tazkira* of the 'ulamā and *mashā'ekhīn* of Hindostān, especially of Bilgrām, printed at Agra in 1901.
11. روضة الاولیاء, a *tazkira* of the saints of Khuldābād. It was printed at Aurangabad in 1300/1882-83.
12. شجرة طيبة deals with genealogies of the *mashā'ekhīn* of Bilgrām.
13. غزلات الهند, composed in 1178/1764-65. It deals with Indian (Sanskrit) Rhetoric and *Nāyekābhed*.
14. سند السادات, on the excellence of Sayyeds, published in Bombay in 1282/1865-66.
15. کشکول, a copy of it exists in the Āṣafiyya.
16. دیوان contains *ghazals*, *qaṣīdas*, *rubā'īs*, and *qat'as*.

Begins:

(به شاهجهان) آباد معاودت نمود و سیوم ماه صفر سنه ثلث و ثلاثین و مایه
و الف رخت بعالم باقی کشید

This is found on p. 150 of the printed edition mentioned above, i.e., in the notice of Mirzā 'Abdu'l-Qādir *Bēdil*. The poets noticed are the following: قبول, نصرت, آفتاب, آصف, امیرالامرا, سید, بیدل, افضل, زایر, امید, روحی, آفرین, رانج, ثابت, شهرت, یکتا, گلشن, گرامی, جرأت, عزلت, شاعر, دردمند, مظهر, آرزو, متین, حزین, اقدس, مخمور, غالب, واسطی, and میر, ضیا, عشق, شاهی, ضمیری, امداد, افتخار, ایجاد, رسا.

In order to form a critical estimate of the value of Āzād's *tazkiras*, especially the *مآثر الکرام*, it is desirable to read the *شرائف عثمانی*, another work dealing with the biographies of eminent Bilgrāmīs,

compiled by Ghulām Ḥasan Siddīqī, another scholar of Bilgrām, who wrote it with the avowed object of correcting what he called the wrong statements made by Āzād. A somewhat defective copy of Siddīqī's work is noticed in IvASB No. 277. An ordinary poet of Bilgrām, Muḥammad Ṣādiq *Sukhanwar* by name, wrote a treatise entitled تحقيق السداد في مذلة الآزاد, in which he condemned Āzād's style and poetry. A friend of Āzād, 'Abdu'l-Qādir Samarqandī Dehlawī, wrote a reply to it called تأديب الزنديق, in which he defended him and answered the false accusations of Ṣādiq. (See IvASB Nos. 397 and 398).

Other copies: *Ind. Libr.* Asaf i p. 320, No. 16; Bk viii, No. 697; Spr p. 143. *For. Libr.* EIO Nos. 683 and 684;

S 8.3×4.7, 5.2×2.8. LL 12. Ind. stylish *Shik.* Pages mounted, uncut. Or. pap. Names of poets are written in red. Slightly wormeaten. Cond. good.

Volume 73.

123.

QASĪDA-E-BURDA (قصيدة برده).

and

MANZŪMA-E-BURDA (منظومة برده).

This is the celebrated Arabic poem, popularly known as the Burda ("Mantle") by شرف الدين ابو عبد الله محمد بن سعيد البوصيرى, who was born (in Abū Ṣīr, a village in Egypt, whence the name Būṣīrī) on 1st Shawwāl, 608/7th March, 1212, and who died some time between 674 and 697/1295-98. He was buried near the grave of Imām Shāfe'ī. He has composed a number of poems in praise of the Prophet, but the *Burda* is the most famous of all. Dr. Nicholson (*Lit. Hist. Arabs*, p. 327) observes: "It is said that he composed the *Burda*, while suffering from a stroke which paralysed one-half of his body. "After praying God to heal him, he began to recite the poem. "Presently he fell asleep and dreamed that he saw the Prophet,

“who touched his palsied side and threw his mantle (*burda*)
 “over him. ‘Then’, said Al-Būṣīrī, ‘I awoke and found my-
 “self able to rise’. However this may be, the Mantle Ode is
 “held in extraordinary veneration by Muhammadans. Its verses
 “are often learned by heart and inscribed in golden letters on
 “the walls of public buildings; and not only is the whole poem
 “regarded as a charm against evil, but some peculiar magical
 “power is supposed to reside in each verse separately.”

It is generally known as *Qaṣīda-e-Burda*, but its full title is *قصيده الكواكب الدريه في مدح خير البريه*. It is also sometimes called *البرده الميميه*. No other Arabic poem appears to have attained to such fame. “Over 90 commentaries have been written on
 “it in Arabic, Persian, Turkish, and Berber languages; the
 “*takhmīs*, the *tathlith*, and the *tashṭīr** that have been made
 “from it are innumerable” (*Encycl. of Islām*). For the various
 commentaries see *Kashf. Zun.* The original poem was published several times in Persia, India, and Europe. Amongst the European editions and translations may be mentioned the one by Uri published at Leyden in 1761, with a Latin translation. Rosenzweig’s ed. (Vienna, 1824) is accompanied by a German translation and notes. But the best edition is said to be that of Rolfs, Vienna, 1860, with a translation each into Persian, Turkish, and German. A French translation appeared in De Tassy’s *Expos. De la Foi* in Paris, 1822; and another by Basset in Paris, 1894. There is an English translation by Redhouse (in Clouston’s *Arabic Poetry for English Readers*, Glasgow, 1881). Another English translation, with the original text and notes, by Mullā Shaykh Fayṣu’llāhbhā’ī, B.A., late Headmaster of the Anjuman-e-Islām High School, Bombay, was printed in Bombay in 1893. Several Urdu translations have also been published in India. JMB p. 239, No. 1068, mentions a commentary entitled *شرح البرده* by قاضى شهاب الدين فاضل هندی. Another commentary called *عطر الوردہ* by مولوی ذوالفقار علی دیوبندی was published at Delhi in 1315/1897-98.

* *سريع* or *رجز* is dropping half, i.e., three out of six feet of a verse of the metre *تشتير*.

In this MS. the original Arabic text forms the principal part, and on the margin are two metrical renderings into Persian. Each page contains nine lines or hemistichs. The first, the fifth, and the ninth are in bold large *naskh*, with a turn of *suls*, while the rest are in smaller but elegant *naskh*. The central hemistich is written in red ink. The Arabic text is fully vocalised. On the margin there are two verse translations in Persian, one by the famous poet Jāmī and the other by Wazīrī. On the last page there is a remark in red ink, which runs as follows :

☆ ای وزیری کشت این منظومه برده تمام ☆
 ☆ با حقائق پر دقائق جمله با لفظ عجم ☆
 ☆ سال تاریخش چو از پیر خرد کردم سوال ☆
 ☆ گفت لفظ نظم شد تاریخ نی بیش و نه کم ☆

It follows, therefore, that this Wazīrī completed his verse translation in the year نظم, the numerical value of which is 990/1582-83.

Begins as usual :

اَمِنْ تَذَكُّرِ جِيرانِ بَدِي سَلَمِ * مَرَجَتْ دَمْعًا جَرَى مِنْ مُقَلَّةِ بَدَمِ
 ☆ ای زیاد صحبت یارانت اندر ذی سلم ☆
 ☆ اشك چشم آمیخته با خون روان کشته بهم ☆
 ☆ وزیرى : ای که کر [یه کردی] از همسایگان ذی سلم ☆
 ☆ سیل اشك آمیختی در فرقت ایشان بدم ☆

The text is preceded by a versified Persian introduction beginning with :

☆ هر که خواند این قصیده دائم از غم وا رهد ☆
 ☆ هر چه از تو کم شود میخوان که آنرا وا دهد ☆

On p. 38, two round seals of سید علی خان مرید بادشاه عالمگیر.

A memorandum note bears the date last day of Jumādā I, 25th Julūs Year, i.e., about 1094/1683. It follows, therefore, that the MS. cannot be of a later date.

For different editions of the text, commentaries, and translations see *Encycl. of Islām* and *Kashf. Zun. Ind. Libr.* JMB p. 241, Nos. 1090 and 1091; Bh No. 436; MUA p. 118, No. 5; Asaf ii, p. 1248, No. 133; p. 1242, Nos. 26, 45, 48, 79, 128, and 138; IvASB Nos. 989, 990, and 991; IvC No. 350; *For. Libr.* Pert No. 2275; Loth Nos. 817-822; R Ar. 1079-81; R Br pp. 53 and 76.

Pp. 40. S 7.3×4.5 , within *jadwals* 3.5×2.1 . LL 9 of the Ar. text; on the margin, sometimes five couplets of each of the two poets, sometimes three only. The Ar. text in *Naskh.* and the Pers. transl. in *Nast.* Or. br. pap. Central portion of the pages containing the Ar. text is getting detached. Much wormeaten, but repaired with tissue paper. Cond. fair.

Volume 74.

MAJMU'Ā (مجموعه).

124. *Soz o Gudāz* (سوز و گداز).

The volume opens with the following lines:

خط باعث افزونی حسن رخ تست * مصحف بخط شکسته نایاب بود

Immediately after this begins the *Soz o Gudāz* (ff. 1-20b), a tragic *masnawī* by Mullā Razā, *takhalluṣ* Naw'ī, of Khabūshān near Mashhad, who came to India in the days of Akbar and was patronised by prince Dāniyāl and, on his death, by 'Abdu'r-Raḥim Khān Khānān, to whom he has dedicated his *Sāqī-nāma*. For this and for his *qaṣīdas*, he received a rich reward. He died at Burhanpur in 1019/1610-11. For his life, see *Sarw-e-Āzād* and Ouseley's *Notices*.

This tragic poem was written by the order of prince Dāniyāl. It describes a historical incident, which took place in the days of Akbar. A beautiful young Hindu widow immolated herself on the burning pyre of her dead husband and became a *Satī*. The poem is printed at the end of the first volume of the

Akbarnāma, Lucknow, 1284/1867-68. It has been translated into English and published by the late Dr. Kumār-Swāmī of Ceylon.

Begins :

آلهی خنده ام را نالکی ده * سر شکم را جگر پرکالکی ده

Other copies : *Ind. Libr.* MUA p. 42, No. 81 ; Bk No. 272 ; Spr pp. 516-17 ; *IvASB* Nos. 698, 699, 700 and 939. *For. Libr.* EB Nos. 1064-66 ; Pr Nos. 674 and 928 ; R p. 551 ; R Br. pp. 158 and 159.

Ff. 20. S 8.5 × 4.3, 6.1 × 3.2. No *jadwals*. LL 13. Ind. Nast. mixed with *Shik*. Or. pap. Slightly wormeaten. Cond. fair.

Rubā'īyyāt (ff. 20b-25b) begin with خواری شرف مردم دانا باشد, which are followed by three folios containing a portion of a *masnawī* which begins with :

ز همراهی "آن مرغ بهشتی" * در انداز پریدن بود کشتی

(1) This is followed by another short *masnawī* (ff. 28-29) by *Ghanī* of Kashmir describing a *hajjām*. It is incomplete.

Begins with :

مرا برتن زبانی کشت هر موی * شوم در وصف حجامی سختکوی

(2) *Haft-band* (or *Jām*) of Mullā *Fuzūlī* (ff. 30-42) begins with :

سراز خواب غفلت چو برداشتم * لوای فراست بر افراشتم

This is a "rare poem" by Muḥammad or Maḥmūd b. Sulaymān-e-Baghdādī *Fuzūlī*, an eminent Turkish poet, died about 970 or 976/1562 or 1568. There is a copy of his *dīwān* in R p. 659. The poem is divided into seven *jāms* or "bowls", each of which is followed by a *munāẓara* or "dialogue" in praise of some musical instrument such as the *طنبور*, *قانون*, *مطرب*, *نی*, *دف*, *چنگ*, *عود*.

LL 13. Other particulars same as above.

125. *Jang-nāma* (جنگ نامه).

This is a poem by *Ghanī* describing the war between 'Ālam-gīr and his elder brother Dārā Shukoh. It occupies ff. 42-58 and begins with:

خدا یا همه ملک عالم تراست * جهان بادشاهی مسلم تراست

On f. 43b, there occurs the *takhalluṣ* of the poet in the following couplet:

غنی چون بوصف آن جهان برتر است * بمقصود باز آمدن بهتر است

LL 13. Other particulars same as those of the preceding.

(1) *Tarkīb-band-e-I'teqādiyya* (ترکیب بند اعتقادیه). This is a poem by Muḥammad Rafī', elder brother of Nawwāb Wazīr Khān. It occupies ff. 59-64 and begins as follows:

ای از بهار صنع تو خورشید لاله * وز چین قدرتت شب مشکین غزاله

The *bands* after the *khānas* contain the names of the twelve Imāms. The last couplet is as follows:

اینست اعتقاد متین ذلیل را * با (یا) اهل بیت دست من و دامن شما

Probably the *takhalluṣ* of the poet is *Matīn*..

Written in *Nast.* mixed with *Shik.* LL 13. Other particulars the same as above.

(2) *Marsiya az Muḥtasham* (مرثیه از محتشم). This elegy by Mawlānā Muḥtasham (d. 996/1588) covers ff. 65-68b and begins as follows:

* باز این چه شورشست که در خلق و عالم است *

* باز این چه نوحه و چه عزا و چه ماتم است *

LL 13. Other particulars the same as above.

(3) *Haft Band-e-Mullā-e-Kāshī* (هفت بند ملای کاشی). These famous seven strophes by Kamālu'd-Dīn Ḥasan-e-Kāshī (d. circ. 720/1320) occupy ff. 68-72 and begin with the following couplet:

السلام ای سایهات خورشید رب العالمین * آسمان عز و تمکین آفتاب داد و دین

A commentary on these "bands" by نصر الله بن میر محمد نصیر خان (= اشرف الدوله طباطبائی اصفهانی) is noticed in Lind p. 169.

LL 11-13. Other particulars the same as above.

Ff. 72 to 80 contain اشعار , مرثیه , اشعار مکتوبی , رباعیات , متفرقات , متفرقه .

(4) On f. 81 begins a *masnawī*, called the *Masnawī-e-Sham' o Parwāna* (مثنوی شمع و پروانه), which opens with this couplet:

بود روزی بجمع پروانها * در طریق عاشقی دیوانها

It ends with the following line:

شمع و پروانست نام مسنوی (مثنوی) * گرز مست بی سرو پا بشنوی

(5) (Ff. 82-83). The questions and answers of مینا and ساغر , by Bedil begin as follows:

شی کرد ساغر ز مینا سوال * که ای از تو روشن دل اهل حال

(6) (Ff. 83b-85b). A *qaṣīda* by Zuhūrī requesting his patron, named here in the heading Mirzā Minū-Chehr, to give him a village.

Begins:

کسی رساند بکردون خدای کوس سخن * که بر فراشت لوای ثنای شاه زمن

In the course of the poem he says:

چو مزد در خدمت میدهی دهی خواهم * که مثل آن نتوان یافت در تمام دکن

(Ff. 85b-88b) a few select odes of Jalāl Asīr,

(Ff. 88b-90) do. Nāṣir 'Alī,

(Ff. 90b-94) do. Mirzā Ṣā'ib,

(Ff. 94b-96b) do. Ghanī-e-Kashmīrī,

(Ff. 98-110) do. 'Izzat, Kāhī, Fānī, Ṣāleḥ, Rāsikh, & others.

(Ff. 110b-115) *Rubā'iyyāt* of Abū-Sa'īd Abu'l-Khayr.

(Ff. 115-122b) single stray lines.

(Ff. 122b-127b) *Bostān-e-Khiyāl*, consisting of verses written by several poets on one and the same subject, using the same rhyme and *radīf*, e.g.,

اگر ماند شبی ماند شبی دیگر نمی ماند

(Ff. 127b-129b) *mutafarreqāt*.

(Ff. 129b-131b) a few lines in praise of حضرت راز الهی شاه برهان

(Ff. 131b-133b) a *muṣamman* in praise of the Prophet by Khwāja 'Iṣmat.

126. *Maṣnawī-e-Mullā Bazmī* (مثنوی ملا بزمی).

It covers ff. 133b-149b and begins with:

بعهد ثانی صاحبقرانی * که سبزش باد باغ زندگانی

This poem describes how a lover spirited away his beloved from her grave, in which she had managed to get herself buried alive by her husband, when she feigned death. The fraud was exposed by a washer-woman, whose suspicions were aroused when she saw the woman in the house of her lover. She forthwith informed her husband of the fact, and he, on opening the grave, found, to his amazement, that there were no bones in it. He reported the matter to the king, who ordered the guilty pair to be arrested and killed. On f. 149 we find:

اگرچه بزمی این افسانه خام است * ز حال تو نموداری تمام است

The poet likens the wicked neighbour of the story (همسایه بد) to عقل معاش, and the 'unchaste woman' (زن نا پارسا) to نفس, 'deceiving old woman' (حیله گر زال) to زبان, and draws the conclusion:

بکش مردانه نفس زشت خورا * مده بر خود ظفر آن حیله جو را

(Ff. 150-152b) a *mustazād* by Shams-e-Tabrīz.

(Ff. 152b-195b) several *mustazāds*, *ta'rīkhs*, etc.

(Ff. 195b-197b) praise of 'Alī by ثنائی .

(Ff. 197b-199) praise of 'Alī by Ahlī.

(Ff. 199-211) stray verses.

(Ff. 212 to end, i.e., f. 220) prose treatise about روح و حسن
فضولی by و عشق .

Begins :

حمد بی حد احدی را سزااست که روح را مظهر عشق و عشق را زیور
حسن گردانید

Lower portions of pages are torn off.

(Ff. 220-224) an extract from رسالة پیر عبد الله انصاری beginning
with : ای ز دردت بیدلان را بوی درمان آمده

Pages are in a dilapidated condition.

Volume 75.

127.

WĀJIBU'L-HIFZ (واجب الحفظ).

Select odes of Ṣā'ib, for whose life and works see Volume 34 above.

Begins :

ای زبون در حلقه زنجیر زلفت تیرها * سر بصحرا داده چشم خوست نخبیرها

These odes are alphabetically arranged; but they do not agree with those of the MS. bearing the same title and described in EIO No. 1618. This MS. was finished on Thursday, 11th Shawwāl, 10th Julūs year of Muḥammad Shāh, i.e., about 1141/1728-29.

It was copied by Muḥammad Masīḥ. There is an oval seal of Muḥammad Masīḥ-e-Ja'farī. After these selections a few folios also contain odes of Ṣā'ib.

S 7.1×4.3, 5.9 to 6×2.9 or 3. *Jadwals* of red and yellow lines, LL 15, Ind. Nast. Pages of different shades of colour. Or. pap. Cond. good.

Volume 76.

128. *Qisṣa-e-Hātim-e-Tā'ī* (قصہ حاتم طائی).

This is a story of the adventures of Hātim of the tribe of Tay related in Persian. Hātim is not a mythical, but a very historical personage of pre-Islamic times, the last half of VIc and beginning of the VIIc. It is said that "his mausoleum may still be seen at a little village in Yaman called Anward" (Edin No. 354). He was a knight and poet and a contemporary of عبید بن الابرص and نابغه. His ideal generosity and hospitality earned him the title of *Jawād*. His *dīwān* contains verses mostly in praise of generosity and unselfishness. He was glorified in Arabic literature, but in Persian (and through Persian literature in Muslim India) he is the hero of a very popular romance, which is partly represented by this MS. The text of the *Qisṣa* was edited by G. J. Atkinson, Calc., 1818. It was translated into English by Forbes, Lond., 1830. The Persian as well as its Urdu version, the *Ārāish-e-Mahfil* by Haydarī, have been published several times in India.

Begins: الحمد لله..... اما راویان اخبار و ناقلان اثار

The first story is that of حسن بانو on p. 4.

Other Copies : *Ind. Libr.* BISM No. 28 ; *Asaf.* p. 1278, Nos. 91 and 133. *For. Libr.* Munich Catal. p. 55.

Pp. 46. S 14×8·5, 11×5·5. No *jadwals*. LL 20 to 30. *Ind. Nast.* mixed with *Shik.* Eur. pap. of Wilmott, 1817. Several folios blank. Bound up with the next.

129. *Intekhāb-e-Ārāish-e-Mahfil* (انتخاب آرایش محفل).

This is a portion of the *Ārāish-e-Mahfil*, which is an Urdu translation by Mīr Shēr 'Alī *Afsōs* of Munshī Sujān Rāi's Persian history of Hindustān entitled خلاصۃ التواریخ. The author is misnamed Sanjān (by Morley and Sprenger) and Subhān (by Elliot and Lees.) The خلاصۃ التواریخ contains an introductory account

of the Hindu traditions, creeds, and castes, a description of the *Sūbas* of Hindustān, and a History of India from the earliest times to the accession of Awrangzeb. It was completed in the 40th year of the reign of the Emperor corresponding to 1107/1695-96. Its contents have been fully stated by Morley, p. 69, and by Elliot, *Hist. of Ind.*, vol. viii, pp. 5-12. Compare N. Lees, *JRAS*, New Series, vol. iii, p. 423, and R p. 230.

Mīr Shēr 'Alī *Afsōs*, a descendant of Imām Ja'far-e-Ṣādiq, was born at Delhi. After receiving a good education he entered the service of Nawwāb Mīr Ja'far of Patna. After the latter's deposition he went to Lucknow and thence to Calcutta, where he was appointed Head Munshī in the Hindustani Department of the College of Fort William. When he had completed his Hindustani translation of Sa'dīs *Gulistān* and revised Sawdā's *Kulliyyāt* etc., he was asked by Mr. Harrington to translate into Urdu the abovementioned *Khulāṣatu't-Tawārīkh*. He completed the translation of its first part, as far as the history of the Hindu kings only, in 1805. He did not live to finish the translation of the second part. According to Beale (*Oriental Biogr. Dict.*), he died in 1806; but, according to Dr. Sprenger (*Cat.* p. 198), in 1809. The *Ārāish-e-Mahfil* was printed several times in India at Calcutta, in 1808, 1848, and 1868; at Lahore in 1867; and at Lucknow in 1870. It was translated by Major H. Court and published at Allahabad in 1871, and again at Calcutta in 1882. See Blumhardt, *Cata. Hindust. MSS. Ind. Office*, No. 39, and *Encycl. of Islām*. The MS. opens with an account of the *Sūbas* of شاہجہان آباد, آگرہ, الہ آباد, ملتان, ٹھٹھہ, گجرات, اجیر, مالوا, خاندیس, برار, اورنگ آباد, بنگالہ, بہار, کاشمیر, لاہور, کابل, etc.

Begins:

یہ انتخاب کیا گیا ہے کتاب آرایش محفل مین سے

This is followed by a short *masnawī* in Urdu entitled تنبیہ الجہال by Taqī, and by another poem composed by Sawdā, as a satire on Mirzā Fākhir. For particulars of the life of Taqī and Sawdā see *Āb-e-Hayāt* and Saksenā's *History of Urdu Literature*.

Dated 1255/1839-40. Copied by Shaykh Muḥammad Bulāqī, son of 'Abdu'l-Latīf, an inhabitant of Burhanpur.

Size of paper the same as that of the above MS. ; writ. sp. 12×5.5. No *jadvals*. LL 20. Clear bold Ind. *Nast.* with rubrications. Eur. pap. of C. Wilmott, 1817. Several folios blank. Cond. good.

Volume 77.

130.

HĀSHIYA-E-'ABDU'L-'ALĪ (حاشية عبد العلي).

The full title is :

حاشيه على حاشيه الزاهديه المتعلقه بشرح المواقف

A very popular Arabic work on metaphysics, consisting of *Hāshiya* ("glosses") by 'Abdu'l-'Alī Baḥru'l-'Ulūm on the *Hāshiya* written by Mīr Zāhid on Jurjānī's *Sharḥ* or "commentary" on the *Mawāqif* composed by 'Azūdu'd-Dīn-al-Ījī, who was a contemporary of Ḥāfiẓ and who died in 756/1355.

'Azūdu'd-Dīn (called Ījī after Īj, a place in Fārs between Dārābjird and Nayrīz, where he was born), was a Shāfe'ī Lawyer, a *Qāẓī*, and a Theologian. He wrote a number of books on philosophical, ethical, and religious subjects, but the most celebrated of them all is the *Mawāqif* (المواقف في علم الكلام) "Stations", a theological and philosophical work.

A number of commentaries and super-commentaries written on it have been noticed in the *Kashf. Zun.* Of all such commentaries the most famous is the one by Sayyed Sharīf of Jurjān, about whom see Vol. 40 above. He completed it in 807/1404-05, and dedicated it to Sultān Ghiyāsu'd-Dīn Pīr Muḥammad, grandson of Tīmūr.

Mīr Muḥammad Zāhid had acquired great fame on account of his writings on logic, theology, and other subjects, in the reign of Shāh Jahān (1037-69/1628-59). This monarch appreciated his merit and appointed him Inspector of Weights and Measures to the Army and afterwards Official News-writer to the Government in Kabul. After Shāh Jahān's death, Awrangzeb

conferred on him a respectable post in Kabul, where he finally settled. He has dedicated his *ḥāsihya* on Jurjānī's commentary to Awrangzeb (1069-1118/1659-1707).

'Abdu'l-'Alī Muḥammad b. Nizāmu'd-Dīn, commonly called *Bahru'l 'Ulūm*, is famous throughout India on account of his learned works, in Arabic and Persian, on logic, theology, jurisprudence, sufism, etc. He was born at Lucknow, where he studied under his father and other 'Ulamā. When he had completed his studies, he was appointed Principal of the State Madrasa at Rampur and afterwards of the Buhār Madrasa in Buhār. He served there for some years and then went to Madras, where he continued to teach till his death in 1225/1810.

The author's name appears on folio 2b as follows :

محمد ابو العياش عبد العلي بن نظام الله والدين الانصارى

Begins :

ان اجل كلام ينطق باللسان وارفع نظم

Three seals of a former owner, Ḥakīm Jamālu'd-Dīn, with the inscribed date 1279/1862-63.

Dated Jumādā I, 1242/ December, 1826. Copied by Muḥammad Nizāmu'd-Dīn b. Muḥammad Ibrāhīm, resident of Madras, by the order of his 'master and teacher', M. Muḥammad Aminu'd-Dīn Khān Ṣāḥeb b. Ḥakīm Muḥd. *Ṣādiqyārkhān* Ṣāḥeb, at Melāpūr (ميلافور). A square seal of Muḥammad Ṣādiq bearing the date, 1272/1855-56, at the end and at the beginning of the MS.

Other copies : *Ind. Libr.* Bk x No. 548 ; *Asaf ii* p. 1302 No. 376 ; *MUA* p. 112 No. 32.

S 11.2×6.7, 6×4.3. No *jadwals*. LL 17. *Ind. Nast.* Or. pap. Wormeaten. Pages repaired. Cond. fair.

Volume 78.

131.

IRSHĀDU'T-TĀLIBĪN (ارشاد الطالبين).

A rare work on religious, ethical, and sufistic subjects by the famous Afghan saint and founder of national Afghan

literature, Ākhund Darweza-e-Ningarhārī (from Ningarhār, the name of a tract of country near Jalālābād in Afghanistan), who flourished in the reign of Akbar. The title of the work is given on folio 1b نام این رساله را ارشاد الطالبین نهادم as well as in the colophon, where the name of the author occurs as follows:

مولانا العظام شیخ الاسلام والمسلمین اخوند درویزه ننکرهاړی

He did much to nullify the influence of the Rawshaniyyas, in the days of Akbar.

He is also the author of مخزن اسلام, a comprehensive work in the Pushtū language, "on the observances, rites, and dogmas of Islāmism, according to the Sunnite creed, written for the purpose of guarding his Afghān countrymen against the heresy of a certain heretic or atheist (زندیق), Bāyazīd Anṣārī, son of 'Abdullāh of Kāndahār, commonly known as Yūsuf Zī, the founder of the Rūshānian sect, who was finally defeated by Akbar's general Muḥsinkhān. Comp. on this heretic and his sect Dr. Leyden's excellent treatise in 'the Asiatic Researches', vol. xi. pp. 363-428, entitled 'On the Rosheniah Sect and its founder, Bayezid Ansari', and Graf Noer, Kaiser Akbar, vol. ii, pp. 180-219, Leyden, 1885." (EIO No. 2632). See also R p. 39, and IvASB No 1074.

Begins : حمد بی حد و ثناء ییعد سزاوار ذاتی که بتقلیب وحدت

It is divided into four chapters as follows:

Chapter I,	Faṣl 1	....	....	....	....	در توحید
	Faṣl 2	....	....	....	....	در ذکر ایمان
	Faṣl 3	....	....			در ذکر وضو و ملایم آن
	Faṣl 4	....	....	....	....	در ذکر نماز
Chapter II,	Faṣl 1	....	....	....	....	در توبه
	Faṣl 2	....				در علامات پیر کامل و ملایم آن

Faṣl 3	....	....	....	در علم و ملایم آن
Faṣl 4	....	....	....	در ذکر کردن
Chapter III, on	....	....	....	در ذکر سلوک
Chapter IV, Faṣl 1	....	....	....	در اخلاق حمیده
Faṣl 2	....	....	....	در اخلاق ذمیه
Faṣl 3	....	....	....	در صبر
Faṣl 4	....	....	....	در شکر

Dated Thursday, 27th Rabī' I, 1127/22nd March, 1715.

Other copies : *Ind. Libr.* MUA p. 12 No. 13 ; a printed copy in *Asaf* p. 396, No. 988.

S 11.6 × 7.5, 9.5 × 5.1. No *jadwals*. LL 23. *Ind. Nast.* Or. pap. Pages repaired. Cond. good.

Volume 79.

132. *Aqsām-e-Muwahhidān* (اقسام موحدان).

A rare treatise in Persian on the refutation of the doctrine of *همه اوست*. The name of the author is not given ; but he must have been an Indian, for he quotes Hindī verses, e.g.,

* باره برس فقیری کیا ایک رپا پایا *
* تسکون بھی جو پرکھن لا کی تانبا نکل آیا *

Towards the end of the MS. he says that the treatise owes its existence to the favours of his spiritual guide Shāh Hidāyatū'llāh.

Begins :

الحمد لله... بدانکه موحدان همه اوست کویندکان اقسام اند از انجمله
هفت قسم درین رساله بیان و عیان میکنم.

The seven classes of موحدان described are (1) موحد ذکری (2) , (6) , موحد اعیانی (5) , موحد متجلی (4) , موحد متمثلی (3) , موحد تصویری , and (7) موحد کلی طبیعتی .

S 8.3×4.5, 5.8×2.8. No *jadwals*. LL 13. Ind. clear *Nast.* Or. br. pap. Cond. good.

133. *Nashātu'l-'Ishq* (نشاط العشق).

A Sufistic treatise sometimes also called شرح غوثیه , consisting of a detailed commentary on the *Ghawṣiyya* or *Risāla-e-Ghawṣu'l-A'zam*, by عبد الله بن حسن بن علی مکی الحسینی العجلانی الجیلانی , who uses *Makkī* as his *takhalluṣ*.

Begins:

سپاس و ستایش مرآن واجب الوجودی که احدیت را در وحدت

In the MS. the various statements are introduced by the words قال یا غوث الاعظم . The original text is overlined in red.

Other copies : *Ind. Libr.* JMB p. 360, No. 457; *IvASB* No. 1771. *For. Libr.* R Br pp. 80-81.

Size of page same as that of the above. Writ. sp. 5.9×2.8. No *jadwals*. LL 13. Clear *Ind. Nast.* Or. pap. Slightly wormeaten. Cond. good.

134. *Risāla-e-'Aynu'l-Quṣṣāt* (رسالة عين القضاة).

A treatise on Sufic theosophy by ابو المعالی عبدالله بن محمد المیانجی , surnamed عين القضاة , of Hamadān, a disciple of Aḥmad-e-Ghazzālī, brother of Imām Muḥammad-e-Ghazzālī. The date of his death, as usually given, is 533/1138-39.

Begins

الله لا اله الا هو و درود بحدود بر آن ظهور که مشهود ذات و مقصود صفات است

Size of pages same as that of the above MS. Writ. sp. 5.7×2.8. No *jadwals*. Ind. clear *Nast.* Or. br. pap. Cond. good.

Volume 80.

135. *Sab'īyyāt* (سبعيات).

This Arabic work by أبو نصير محمد بن عبدالرحمن الهمداني treats of the importance and the various *manifestations* of the number 7 in groups of seven things. God has 'adorned' seven things with seven other things: (1) the seven Heavens are adorned with the seven planets, (2) the seven Earths with the seven seas, (3) the Fire with the seven hells, (4) the Qurān with the seven *Qurṛā*, (5) the human Body with the seven parts, (6) the Age of man with the seven stages, and (7) the Earth with the seven climes. Each of these subjects is further elaborated and dealt with. The book is divided into seven *majlises*, which treat of the seven days of the week and the various traditions and memories attached to these seven days. The full title of the work, as given in the *Kashf. Zun.*, is السبعيات في مواعظ البريات.

Begins: الحمد لله الملك الجبار العزيز الغفار المهيم السّار

Copied by: ملا بازید اخون زاده ولد ملا کل محمد اخون ساکن رجز

Other copies: *Ind. Libr.* JMB p. 193, No. 716; *Ram* p. 344. *For. Libr.* RS (Ar.) No. 753 (viii); *De Slane* Nos. 1314, 1315, 4597, and 4598.

S 9×6.5, 6.8×3.9 to 4. No *jadwals*. LL 13 to 27. Inelegant *Naskh*. Or. br. pap. Cond. good. Bound up with the next MS.

136. *Sharafu'l-'Ulamā* (شرف العلماء).

A short Arabic treatise on the excellence of the 'Ulamā. The author's name is not given.

Begins abruptly with:

الاصول في احاديث الرسول والمشكوة...وسميتها بشرف العلماء

It is divided into four chapters as follows :

Chapter I	....	....	....	فی فضل التعلیم و التعلم و العلم
Chapter II	....	....	....	فی فضل مجلس اهل علم
Chapter III	....	....	....	فی فضل العلماء
Chapter IV	....	....	....	فی فضل العلم مع العمل

Copied by the scribe who has transcribed the above MS.

Other copies : A MS. bearing the same title and ascribed to فتح الله بن عثمان is mentioned in JMB p. 193, No. 720. Another MS., entitled شرف العلم و العلماء and ascribed to سعید سعد الدین سعید میران is also mentioned in the same catalogue on p. 321, No. 1819.

Size of pages the same as that of the preceding MS. Writ. sp. 7×4.2 . No *jadwals*. LL 23 to 25. Inelegant *Naskh*. Some pages are affected by damp. Ink sticky. Cond. fair.

Volume 81.

137.

WĪSA WA RĀMĪN (ویسه و رامین).

The celebrated romantic Persian poem, based on the original Pahlawī and describing the love adventures of Wīs or Wīsa and Rāmīn, by Fakhru'd-Dīn As'ad of Jurjān, who died about 447/1055. The poet composed it at Iṣfahān about 440/1048-49, at the request of 'Amīdu'd-Dīn Abu'l Faṭḥ-e-Nīshāpūrī, who governed it for Sultān Ṭughril, the founder of the Saljūqid empire. This poem has considerably influenced the compilation of the *Khusraw o Shīrīn* of Nizāmī, as regards both the style and the metre. See *Bahāristān-e-Jāmī* and Br. Lit. Hist. Pers., ii, pp. 274-275. Complete copies of the poem are rare. Our copy is also defective. It opens with the following couplet :

بشپ کویم نمانم زنده تا بام
چو بام آید ندارم طبع (طبع in the printed ed.) تا شام

which occurs on page 80 of the edition printed (from a defective copy) in the Bibl. Indica, 1865. The MS. ends with the following verse :

ز کردون اختران نظاره بودند * که حصنش برمه و استاره بودند

which is given on page 403 of the abovementioned printed edition. This latter comes to an end after eight pages only.

The Royal Asiatic Society of London published in 1914 an English translation by Oliver Wardrop of the Georgian Version of this romance of ancient Persia, under the title of *Visramiani, the story of the Loves of Vis and Ramin*, Oriental Translation Fund, New Series, Vol. XXIII. The translator observes in the Preface: "The picture it gives of the life, manners, and morals of a remote age is invaluable. It is a presentment of the attitude of the time towards the most fascinating of all social relations. Of its moral tone the reader will be able to judge. The perjury, treachery, cowardice, and roguery of the chief characters are mercilessly set forth. The author sometimes shows his contempt for them; he perpetually poses as an ethical teacher; but he is evidently fond of Vis and Ramin, and will not have them blamed, for they are the slaves of relentless Fate in its most forceful form. The modern reader will probably find them less immoral than Tristan and Isolde. The survival of the tale in Persian literature is due to a poetical version of great excellence, the text of which was published at Calcutta in 1864-65 under the title *Wis o Ramin: An Ancient Persian Poem* by Fakhr al-Din, As'ad al-Astarabadi, al-Fakhri al-Gurgani, Edited by Captain W. Nassen Lees, LL.D., and Munshi Ahmed Ali (in Bibli. Ind., New Series, No. 53). Of this poem a long account was given by K. H. Graf in vol. xxiii., *Zeitschrift d. Deutschen Morgenl. Gesellschaft*, Leipzig, 1869 (pp. 375-433)Not only has the book a value as literature of high quality and as an undoubted antique, but there is reason to believe that it may have had a good deal to do with that development of European romanticism which finds utterance in the songs of the Minnesinger, the lays of the Troubadours, and

the letters of Heloïsa. In N. Ethé's *Essays und Studien*, Berlin, 1872 (pp. 295-301), a comparison is drawn between *Vis and Ramin* and Gottfried von Strassburg's *Tristan und Isolt*. Reference may also be made to the monograph published in Moscow, in 1896, by Baron R. R. Stackelberg."

Other copies: *Ind. Libr.* IvASB No. 429; Spr p. 338. *For. Libr.* Pr Nos. 656 and 681; R p. 822; EB No. 522.

S 8.2 × 4.9, within *jadwals* 5.5 to 5.6 × 2.7 to 2.9. LL 15. Written between margins ruled in gold and blue. Clear Ind. *Nast.* Or. pap. Headings in red. Cond. good.

Volume 82.

138.

MAJMU'Ā-E-KHUTŪT (مجموعه خطوط).

A collection of letters consisting of three parts:

Part I. Letters of one whose name, as can be inferred from the following three statements, appears to be Muḥammad Taqī Lashkarī:

(i) On folio 13b in the *'arz dāsh*t to the king, he says:

کترین خانہ زادان فدوی لشکری سجدات عبودیت
و تسلیات بندگی رسانیده

(ii) On folio 14b in a letter addressed to Nawwāb Āṣaf Khān he says:

مخلص صمیمی لشکری بوسیله عرض خلوص عقیدت

(iii) On folio 16b in a letter of congratulations addressed to Nawwāb Islām Khān he says:

ذره بی مقدار محمد تقی جبین ضراعت و افتقار

The first letter is addressed to Khān Zamān, in which he is congratulated on the capture of a fort which could not be reduced by any of the past kings, and is in-

formed that this success could be regarded as 'a precursor of the conquest of Bijapur'. It begins with the following words :

بعرض می رساند که این معتقد ارادت کیش

Ff. 1-32. S 7.8×4.4 , 5.9×3.3 . No *jadwals*. LL 13 to 14. Written in diagonal lines and Ind. *Shikasta*. Pages repaired.

Part II. Letters of Abu'l-Fazl. The first letter is addressed to Khān Khānān. It begins as follows :

☆ همی ندارم چاره فراق نیست عجب ☆
☆ که هیچ زیرک خود کرده را نداند چار ☆

Ff. 33-51. Size of page same as above. Writ. sp. 5.9×3 . LL 17. Clear Ind. *Nast. Or.* pap. Pages repaired.

Part III. Other stray letters. On folio 53 a letter of Shāh Jahān addressed to 'Ādil Shāh ; on folio 53b, his reply to it. In another letter reference is made to the great harm done to Rājpurī by the 'infidels' ; in this letter Dhanā Jādhaw and Rāmchandra are referred to. A third letter refers to Ghiyāsu'd-Dīn's داروغی of the fort of Rāmgīr. A letter on folio 60 is addressed to لاله جیو by one Ghāsīrām.

Amongst the remaining letters of some interest is one on folio 6b, which is addressed to Chandrabhān, the poet and *Munshī* of Afzalkhān. On folio 29b there is a copy of the *firmān* of Jahāngīr issued to Prince Shāh Jahān, and folio 30b contains a reply to it in verse.

Other copies : A copy of Jahāngīr's *firmān*, with a metrical reply to it, is mentioned in R p. 551 (2).

Volume 83.

139. *Risāla dar Nujūm* (رساله در نجوم).

An astrological treatise in Persian, defective at the beginning. The author's name is not given. It begins abruptly :

جو جی جُ را اسونی بر جسمان (جسم آن) سه ستاره دیو کن مانند اسپ
رنگ روی او زرد سرخی

It appears to deal with the nature of the Zodiacal signs. On folio 2, one reads:

لی لول لُ بهرنی سفید رنگ بر جسمان سه ستاره

Dated 2nd Ramazān, 1244/8th March, 1829. Copied by Mīr Qamaru'd-Dīn at ٻرگنه مرماپور (?) هلسی.

Ff. 18. S 8.7 × 5.6, 6 × 3.5 to 4. No *jadwals*. LL 11. Ind. *Shik*. Pages of different sizes. Or. br. pap.

140. *Risāla dar Kayfiyyat-e-Burūj* (رساله در کیفیت بروج).

Another astrological treatise in Persian and *Dakhnī*. Ff. 29–32 are wrongly bound. The *risāla* begins on folio 33 with the following words:

هذا كفاية بروج من منازل كواكبها مفصلا مقدم بر حمل

The *Kayfiyyāt* of the twelve Zodiacal signs are given. Particulars of each *burj* begin with a few verses in the *Dakhnī* language, written under a curve, on the two sides of which are inscribed two circles. These are followed by a description of the *burj* in Persian prose.

Size of page same as above. Writ. sp. 6 × 4.5. No *jadwals*. LL 13 to 14. Ind. *Shik*. Technical terms in red. Or. pap. Cond. good.

Volume 84.

MAJMU'Ā (مجموعه).

141. *Dīwān-e-Aḥmad-e-Jām* (دیوان احمد جام).

Lyrical odes of Abū-Naṣr Aḥmad, usually called ٻیل, born at *Nāmaq* (whence sometimes called *Nāmaqī*), in the district of Jām, in 441/1049-50, and died in 536/1141-42. At

the age of twenty-two he became an ascetic and, after spending sixteen years in solitude on a mountain, returned to normal life and again began to mix with people. It is said that under his influence about 60,000 persons repented of their sins and turned to God. Three daughters and fourteen sons survived him and became holy persons and authors. Forty of his disciples have become saints. He wrote about fourteen works, of which the following are well known: *مفتاح الجنات*, *سراج السائرین*, *بحار الحقیقت* and *Ātashkada*. For a detailed bibliography of his works, see IvASB No. 245. For his life see *Nafahāt*, *Habību's-Siyar*, and *Ātashkada*.

Begins :

☆ کو (گر) ز سیلاب سرشکم قطره پیدا شود ☆
☆ در جهان از شور آب چشم ما دریا شود ☆

After the *dīwān*, there is a *masnawī* beginning with :

عمر بگذشت ما چنین غافل ☆ نامد از ما بجز کنه حاصل

This is followed by *rubā'īyyāt*, beginning with:

رو بر سر سوزنی نهان بنشان

Dated 26th Jumādā I, 1256/26th July, 1840. Copied by 'Abdu'l-Ghaffār during the reign of Muḥammad 'Alī Shāh.

Other copies: *Ind. Libr. Punj. Univ. Libr. Or. Coll. Mag.* Febr., 1927; Bk No. 23; IvASB No. 436; Spr pp. 323-25. *For. Libr. R* pp. 551, 552; EIO Nos. 910 and 2863. Lithographed in India.

S 7×4, 4.6×1.9. LL 15. Ind. Nast. No *jadwals*. Or. br. pap. Cond. fair.

142. *Zādu'l-Musāfirīn* (زاد المسافرین).

The famous Sufistic poem by Sayyed Ḥusaynī. For particulars of his life and works see Vol. 20 above where references to other copies also are given.

Begins : ای برتر از آن همه که گفتند ☆ آنانکه پدید یا نهفتند

In this copy the date of composition is given as 729/1328-29.

Dated 4th Shawwāl, 1064/8th August, 1654. Copied by Shaykh Tāju'd-Dīn b. Shaykh 'Abdu'l-Ghanī.

Size of page same as above. Writ. sp. 5.7×2.1 . LL 15. Ind. *Nast.* mixed with *Shik.* A few pages have double border lines ruled in red. Three small oval seals. A few folios of recipes and stray lines of poetry.

143. *Gul o Mul* (گل و مل).

A short *masnawī* by Sa'ādat Yār Khān *Bahjatī* (بهجتی). *Bahjatī* is mentioned in IvASB No. 935. He uses his *takhalluṣ* as follows :

هان بهجتیا خروش بگذار * بگذار خروش و جوش بگذار

The king who is praised in the poem is Jahāngīr (1014-37/1605-1628).

Begins :

ای از تو دل محیط در جوش * ای از تو صدف کهر در آغوش

The date of composition, as indicated by the chronogram, ایام باده, is 1024/1615-16:

از خوشدلی طرب شکفتم * تاربخش ایام باده کفتم

Dated 19th Shawwāl, 1064/23rd August, 1654. Copied by Tāju'd-Dīn, the scribe who has also copied the *Zādu'l-Musāfirīn*.

Size of page same as above ; writ. sp. 5.4×2.2 . LL 15. *Jadwals.* Ind. *Shik.* Or. pap., wormeaten. Cond. fair.

144. *Mahfilu'l-'Ārifīn* (محفل العارفین).

Selections from various prose and poetical works of Sufi authors, such as Rūmī, Sayyed Ḥusaynī, Pīr-e-Anṣārī, Bèdil, Jāmī, Ḥusayn-e-Wā'iz, and others. These selections are divided into 30 *mahfils*, according to subjects, such as طلب, عبادت, etc.

Begins : اختصار رساله محفل العارفین که منتخب کرده مرقوم شد

On the last folio is a *mukhammas* on the famous *ghazal* of Qudsi, beginning with:

سیدی صاحب لولاک بس عالی رطبی (تی)

Size of page same as above; writ. sp. 5.8 to 6 × 2.9 to 3. No *jadwals*. LL 11-13. Ind. Nast. Or. pap. Cond. good.

Volume 85.

145.

JAWĀHIR-E-KHAMSA (جواهر خمسہ).

Also called *Awrād-e-Ghawṣiyya*. This is a Persian version of a remarkable work said to be originally written in Arabic by Muḥammad b. Khaṭīru'd-Dīn (whose full name appears on folio 2 as محمد بن خطیرالدین بن بایزید ابن خواجه فرید عطار), popularly known as Shaykh Muḥammad Ghawṣ of Gwalior. He was a descendant of Khwāja Farīdu'd-Dīn 'Aṭṭār and is considered as one of the greatest saints of India. He practised asceticism for thirteen years in a jungle at the foot of the Chunār hills. Thence he went to Gwalior and began to lead people to the path of God. He died in 970/1582 and was buried at Gwalior. He says in the preface that he was directed to see شیخ ظهور (clearly written here as Ḥaṣūr, but in EIO and Loth as Ḥuṣūr), from whom he received his spiritual training. The following particulars are also given by him in the preface. He spent over thirteen years in retirement on a certain mountain. At the end of that period, when he met his spiritual guide, he showed him the book in which he had recorded his spiritual experiences. It was much appreciated by him. Afterwards when he went to Gujarat, some persons derived much benefit from it. He was 50 years of age when he wrote the book in 956/1549. He has divided it into five *jawhars* as follows:

جوهر اول در عبادت عابدان و طریق آن

” دوم در زهد زاهدان ” ” ” ”

جوهر سوم در دعوت داعیان و طریق آن
 ” چهارم در اذکار و اشغال عارفان مشرب شطار و طریق آن
 ” پنجم در ورثه الحق عمل محققان و طریق آن

The third *jawhar* is the chief part of the work. It has been largely drawn upon by Herkelots in the compilation of the twenty-ninth chapter of the *Qānoon-e-Islām*. The fourth *jawhar* deals with the *spiritual exercises and practices* of the Shaṭṭāriyya order of Sufis, to which the author himself belonged.

The original Arabic is noticed in *Kashf. Zun.*, and described at length in Loth on page 185. See also Ram p. 334. An Urdu translation by Mirzā Muḥammad Beg Dehlawī was published in Delhi at the Muḥtabā'ī Press in 1348/1929-30.

Other copies: *Ind. Libr.* Bk xvi No. 1384; IvASB No. 1252; IvS I No. 860. *For. Libr.* EIO No. 1875; Loth Nos. 671-72.

Ff. 95. S 8.2 × 5.8, 5.3 × 3.2. LL 23. Clear small *Naskh*, Or. br. pap. Headings of sections etc. in red. On folio 1 an oval seal of السعيد الميذروس بن جعفر علوی. Cond. good.

Volume 86.

146.

KAYFIYYAT-E-JANG-E-KĀBUL (کیفیت جنگ کابل).

A short account, in Persian, of the march of the English army on Kabul and the battle of Lahore with the Sikhs, by Sayyed Badru'd-Dīn, a resident of Ahmednagar.

Begins:

احوال سفر کابل که جمعیت انگلیس اول ممالک مفتوح کرده بعد مسترد نمود

It ends with 21st April, 1845, and the last event mentioned is the attack on Lahore by Muḥammad Akbar Khān.

Ff. 9. S 11.2 × 7.3, 8.7 × 5.7. LL 18-20. No *jadwals*. *Ind. Shik.* Or. pap. Cond. good.

Volume 87.

147.

LATĀ'IF WA ZARĀ'IF (لطائف و ظرایف).

Witty, humorous, and amusing stories of kings, nobles, saints, scholars, poets, wits, and humorists, who followed various professions and belonged to different classes of society, by *علي بن الحسين الواعظ الكاشفي المشتهر بالصفي*, son of the famous Mullā Husayn-e-Wā'iz-e-Kāshifī, author of the *Anwār-e-Suhaylī*. This Ṣafī died in 939/1532-33. After a year's captivity in Herat, he was released from prison and went to the court of Shāh Muḥammad Sulṭān, the ruler of Gharjistān, for whose amusement he wrote the above work and divided it into 14 chapters. He died shortly after it was completed. The book has been published in Persia, India, and Europe and edited by Schefer in *Chresto. Pers.* Vol. I, 1883. Ṣafī is the author of the *Rashaḥāt*, which contains biographical notices of the Shaykhs of the Naqshbandī order.

Begins : بعد از اداعائی (ادای) لطائف تحمیدات الهی

Other copies : *Ind. Libr.* MF ix No. 44 ; *IvASB* No. 297 ; *Bh* Nos. 443-44. *For. Libr.* R pp. 757-58 ; *RS* No. 100 ; *EB* Nos. 454-57 ; *EIO* Nos. 778-79 ; *Lind* p. 154.

S 6.9×4.3, 5.1×2.6. LL 17. *Jadwals* of double blue lines ; *ḥāshiya*-space also enclosed in single blue border lines. Or. pap. slightly wormeaten. Cond. good.

Volume 88.

148.

DURRU'L-MAJĀLIS (در المجالس).

Religio-sufistic anecdotes by Saif Zafar (folio 3b). After his name *نوبهاری* is not mentioned here.

Begins : حمد و ثنا از عنایت الهی بزبان عارفان

The list of contents given on folio 4 shows 36 stories in all; but in the book itself the last story on the last folio is numbered 35. The titles of these stories differ considerably from those in EIO. A paraphrase in Dakhnī verse by 'Abdu'l-lāh *Kamīna*, is noticed in Blum. *Ind. Office* Cat. No. 158.

Other copies: *Ind. Libr.* MF ix No. 26; JMB p. 353, No. 2700; Bk No. 1375; IvASB No. 1306. *For. Libr.* R p. 44; EIO Nos. 1762 and 1882-89; Fl iii p. 444; Aum p. 58; Leyden p. 359; Pert. Berl. page 980; Br Sup Hnd No. 476.

S 7.3×4.7 , 3.9 or 4×2.2 . No *jadwals*. LL 11. Clear *Nast.* Or. pap. Headings in red. The first and the last folios are of a different paper and written in a different hand. Cond. fair.

Volume 89.

149.

LAṬĪFA-E-FAYYĀZĪ (لطیفہ فیاضی).

Letters of Fayzī, the poet-laureate of Akbar's Court. Collected and arranged by Nūru'd-Dīn Muḥammad, son of 'Aynu'l-Mulk, a physician of Shīrāz, who had distinguished himself in Akbar's service. The compiler was Fayzī's sister's son. In the perface he says that, while the poems of Fayzī were collected by Abu'l-Fazl, his prose compositions had been neglected. He, therefore, collected his letters and gave them the above title, which yields 1035/1625-26 as the year of compilation. For his life and works see Vol. 11 above.

Begins:

یا ازلی الظهور یا ابدی الخفا * نورک فوق النظر حسنک فوق الثنا

These letters are arranged as follows:

لطیفہ اول عرایض والا درگاہ

” دوم مفاوضات فیضی بشرفا و علما و عرفا

” سوم ” ” بحکمای معاصر

لطیفه چهارم مفاوضات بسلاطین و امرای عظام

” پنجم ” اخوان و اقارب

منطوقه اول مناجات علامی فهامی

” دوم رقعات لطایف نکات خیر الانامی

” سوم مکاتیب متفرقه که اعزه و اقارب به شیخ فیضی نوشته اند

Other copies: *For Libr.* R ii p. 792, iii p. 984 ; EIO No. 1479.

S 10.6×6.8, 8.3×4.7. No *jadwals*. Ind. clear *Nast.* Or. br. pap. Some pages damaged by large lacunae. Cond. fair.

Volume 90.

150.

‘AINU’L-‘ĀSHIQĪN (عین العاشقین).

These are 27 letters of شیخ نور الدین. They are addressed to various contemporaries, such as شیخ المشایخ شیخ فرید الدین, شیخ محمود, شیخ العاشقین, and others.

The title is given on folio 2.

Begins:

حمدی که از عد احصا فزون آید و ثنائی که از حد اقصا ییفزاید مر خالق
برحق و قادر مطلق را

S 8.4×4.7, 7.2×3.5. LL 18-22. Ind. *Nast.* Quotations in Arabic are overlined in red. A few folios at the end are written on paper of a different kind and size and in a different hand. Cond. good.

Volume 91.

151.

AJWIBA-E-MUNAYRĪ (اجوبه منیری).

A small treatise containing 24 *answers* to as many questions on Sufistic topics, put to Sharafu’-Dīn Yahyā-e-Munayrī

by Zāhid b. Muḥammad Nizām and other friends. This Sharaf-u'd-Dīn Aḥmad, a great Sufi Saint of India, was born in Munayr, a village in Bihār. He was a disciple of Najību'd-Dīn-e-Firdawsī. He died in Bihār in the odour of great sanctity in 782/1380. His *Maktūbāt* ("letters") are famous for the learned discourses on Sufistic subjects which they contain.

Begins :

این اجوبه خدمت شیخ اوحد العصر غریب الد هر مجمع علم الدراسه

S 8.6 × 4.8, 7.3 × 3.7. LL 18-21. Ind. Nast. Arabic quotations are overlined in red. Cond. good.

Volume 92.

MAJMU'Ā (مجموعه).

152. *Intikhāb az Dīwān-e-Sālik-e-Yazdī* (انتخاب از دیوان سالک یزدی).

"Selections" from the lyrical odes of Sālik of Yazd. There were two *Sāliks*, contemporaries of each other, who flourished in the reign of Shāh Jahān. One of them belonged to Yazd and the other to Qazwīn. These selections are from the *dīwān* of the former, for on folio 2 we find :

تا زرد بکردد رخت ای سالک یزدی * بشکن بترشروئی صفرای هوس را

This *Sālik*, after staying at Shīrāz and Iṣfahān, came to the Deccan and entered the service of Quṭbshāh of Hyderabad (Deccan). After some time he went to Shahjahanabad, where, through the intercession of his fellow-townsmen, Shafī'ā-e-Yazdī, he was presented at the Court of Shāh Jahān in 1066/1655-56. He died according to Sprenger (page 554) in 1081/1670-71. See *Sarw-e-Āzād* and Sprenger, page 554. Copies of his *dīwān* are rare.

Begins :

بخلوتی که کشائی میان تنک آنجا * لباس صبر درد صورت فرنگ آنجا

Other copies of his *dīwān*: *Ind. Libr. Asaf* p. 724, No. 404; *Spr* p. 554.

89×4.9, 7.9×3.8. No *jadwals*. LL 18-23 couplets to a page, written in *Ind. Nast.* in diagonal and vertical lines. Or. pap. Bound up with the next MS.

153. *Intikhāb az Dīwān-e-Lazzatī* (انتخاب از دیوان لذتی).

'Selections' from the Lyrial odes of Muḥammad Afzal, whose *takhalluṣ* was *Lazzatī*. One *Lazzatī* has been noticed in *IvS* I No. 766 as a poet of the Karnatak. These selections cover two folios only.

Begins:

❖ زهی در دامن زلف تو یارائی (ی) تو همها ❖
❖ در آغوش نکاهت زعفران زار تبسمها ❖

Size of page same as above; writ. sp. 7.9×3.7. No *jadwals*. LL 23-26, in diagonal and vertical lines. *Ind. Nast.* Or. pap.

154. *Intikhāb az Dīwān-e-Hindū* (انتخاب از دیوان هندو).

A few 'selections' of lyrical odes from the *dīwān* of Gopināth *Hindū*. These cover two folios only. See Vol. 105 below and *EIO* No. 1559.

Begins:

❖ مشتری شد هر که از جان کعبه و بتخانه را ❖
❖ هر طرف بیند به بیند جلوۀ جانانه را ❖

Size of page same as above; writ. sp. 8×3.8. No *jadwals*. LL 35-42 in diagonal, vertical, and horizontal lines. *Ind. Nast.* Or. pap. Cond. good.

155. *Intikhāb az Dīwān-e-Jalāl Asīr* (انتخاب از دیوان جلال اسیر).

Select lyrical odes from the *dīwān* of Jalāl *Asīr*, about whom see Vol. 68 above, where references to other copies of his *dīwān* are also given.

Begins:

ای کلشن از بهار خیال تو سینها ❖ برك كل از طراوت نامت سفینها

Size of page same as above; writ. sp. 6.3×3.1. No *jadwals*. LL 17. *Ind. Nast.* Or. pap. Cond. good.

Volume 93.

156.

MŪNISU'L-AḤBĀB (مونس الاحباب).

Consists of *rubā'īyyāt* or "quatrains" to be quoted in correspondence and letter-writing, composed by one 'Abdu'llāh. His name occurs in line 8 of the short prose preface in which he says that he wrote it by the order of the King, who is here called السلطان بن السلطان بن الخاقان بن الخاقان بن الخاقان, and whose name is not mentioned, but only a small space has been left blank apparently for the purpose of writing it. However, some light is thrown on it by the following line:

کینخسرو روزگار شاه این (ابن. prob.) حسین

The author is, no doubt, خواجه شهاب الدین عبد الله بن محمد مروارید, a native of Kirmān, who was raised to the rank of Amīr by Sultān Ḥusayn Mirzā of Khorāsān and entrusted with the royal signet after the death of میر علی شیر. He was an excellent poet, who used *Bayānī* as his *takhalluṣ*, wrote, besides a *dīwān*, a *maṣnawī* called خسرو و شیرین, and died in 922/1516. See R iii p. 1094; Edin No. 331; and *Tazkira-e-Dawlatshāhī*.

Begins :

ای لطف تو داده شهریاران را تاج شاهان بنوالت چو گدایان محتاج

A complete copy, but not dated.

S 8.4×4.8, 6.5×3.3. No *jadwals*. LL 12 or 13, but *mistar* of 19 lines. Ind. clear *Nast*. Or. br. pap. Cond. good.

Volume 94.

157.

MAJMU' A-E-MĪRZĀ MAHDĪ KHĀN (مجموعه میرزا مهدیخان).

It is also called جدول پادشاهان تیموری ("Chronological tables of the Indian Timurides"). Although it is stated in

the introductory note that the tables begin with Tīmūr and end with Shāh 'Ālam (1119-1124/1707-1742), yet, as a matter of fact, they are brought even up to 1258/1842-43. They give the following particulars of these kings: their names (with those of their fathers and mothers), *kunyats*, *alqābs*, dates of birth, *julūs* years, their ages, conquests, names of their children, causes of their death, etc. The name of the author is given as follows:

ابو المفاخر نظام الدین محمد هادی الحسینی الصفوی الملقب (به) شاه
میرزا و المخاطب بمیرزا مهدیخان صفوی

The author, according to Dr. Ethé (EIO No. 412), is the same as the famous historian of Nādir Shāh, the author of the *درة نادری*, *جہانکشاى نادری*, *ضیاء العیون* (see IvS I No. 911). For his life etc., see Rieu i, p. 192.

Begins:

سپاس یقیاس سزاوار مالک الملک

A few lines below, it is stated that:

این جدولست متضمن متحمل از احوال دولت دستمال سلطنت مال
حضرت صاحبقران امیر تیمور کورکان..... تا زمان..... پادشاه عالیجاه
محفوف رحمة الله ابو نصر سید قطب الدین محمد معظم شاه عالم بهادر

The date of completion, as given towards the end, is 1142/1729-30; the chronogram *مجموعه میرزا مهدیخان* written in red ink, also gives the same year:

تاریخ اتمام این ارقام که رقمزده کک تیره فام احقر زمانست
مجموعه میرزا مهدیخان سنه ۱۱۴۲ هجری

It is quite probable that the tables were brought up to the above date. But the actual list beginning with Tīmūr comes down to *معین الدین محمد اکبر بادشاه*, whose "recent accession to the throne in 1258/1842" is mentioned. The latter entry has, it is evident, been inserted by a later scribe. It is not found in the copy noticed in IvASB No. 167 (where it is called *Jadwal-i-Pādshāhān-i-Tīmūrī*).

This last entry is followed, on the opposite page, by only a list of the names of rulers belonging to the House of Tīmūr and ending with Mu'īnu'd-Dīn Muḥammad Akbar Bādshāh, who is spoken of as 'adorning the throne at present', i.e., in 1263/1847. This is the year in which the MS. was copied.

This list is followed by another containing the titles by which seven of these rulers are mentioned in history after their death. They are as follows:

Bābur is referred to as	....	....	فردوس مکانی
Humāyūn	„	„	....
Akbar	„	„	....
Jahāngīr	„	„	....
Shāh Jahān	„	„	....
Awrangzeb	„	„	....
Bahādur Shāh	„	„	....
			جنت آشیانی
			عرش آشیانی
			جنت مکانی
			فردوس آشیانی
			خلد منزل
			خلد مکان

After these titles are given, on the next and last page, the dates of the death of notabilities amongst the author's contemporaries. The first entry is about the death of عابد خان مخاطب به قلیج خان, the ruler of Hyderabad. The date of his death is not clear.

Then the names of rulers of the Nizām Shāhī dynasty are mentioned. The last name is that of Ṣalābat Khān, who died 998/1589-90. This is followed by the dates of the foundation of Ahmednagar, Kotla, and some buildings of Hyderabad. The last item refers to Tipū Sultān.

Dated 1263/1847. Copied at اڈم نلی (?)

Other copies: *Ind. Libr.* IvASB No. 167. *For. Libr.* EIO Nos. 412-14.

S 9.3×5.8, 6.5×4.2. No *jadwals*. LL irregular, 7-14. *Ind. Shik.* Or. pap. Ink sticky, therefore interleaved with tissue paper. Some folios of bluish colour. Names of kings in red. Cond. good.

Volume 95.

158.

BAYĀZ-E-SANAWĀT (بیاض سنوآت).

A mere note-book, which opens with the following words :

خلاصہ سنہ ہجرت آنست

After explaining what is meant by the *Hijrī*, the *Faṣlī*, and the *Julūs* years, it gives a list of 18 kings, beginning with Tīmūr and ending with Akbar II. It also gives, against the name of each of the kings, the number of years of his reign in the first column, the *Hijrī* year in the second, and the corresponding *Faṣlī* year in the third. This list is followed by another, a more detailed one, consisting of four columns, which gives for every *Julūs* year mentioned in the second column the corresponding Christian year in the first column, the *Faṣlī* year in the third, and the *Hijrī* year in the fourth.

The last entry is that of the 39th *Julūs* year of Akbar II and the years of the other eras corresponding to it are given as follows : 1854 A.C., 1263, A.F., and 1270 A.H.

This is followed by another short list, that of the Bahrī Nizām Shāhs (of Ahmednagar), beginning with Aḥmad Nizām Shāh and ending with Bahādur Nizām Shāh. As in the first list of the Mughal kings mentioned above, so also in this list are given, against the name of each of these rulers, the total number of years of his or her reign in the first column, the *Faṣlī* year of the commencement of the reign in the second, and the corresponding *Hijrī* year in the third. This short list is followed by another in greater detail, consisting of four columns and giving particulars similar to those in the second, namely, the detailed list of the abovementioned Mughal kings. The last entry is the third regnal year of Chānd Sultān[a] and Bahādur Nizām Shāh, with the corresponding years of other eras, viz., 1604 A.C., 1003 A.F., and 1007 A.H.

All these tables occupy the right half of the page, the left half having been left blank, apparently for the purpose of writing the principal events of the year.

All these dates are wrong; nor are the years corresponding to them correctly calculated.

After these lists comes a statement about the mode of measuring the different kinds of *gaz* or yard followed by a table of numerals, with their names in Arabic and the numerical symbols used in *Siyāq*.

S 8.6 × 6.3, 6.2 × 4.2. No *jadwals*. LL 8. Ind. Nast. Or. pap., slightly wormeaten. Cond. good.

Volume 96.

159.

TA'DĀD-E-SILSILA-E-AFGHĀNĀN (تعداد سلسله افغانان).

Deals with genealogies of the Afghan tribes. The MS. is so called after the words with which it opens:

باب ششم در تعداد سلسله افغانان

It is the VIth Chapter of the *Tārīkh-e-Khān Jahānī*. On folio 9 it is stated:

مخفی نماند که در باب سلسله پتی (?) اختلاف بسیار واقع بود کمترین محرر این تاریخ خانجهانی مخزن افغانی درین باب جد و جهد تمام

The *Ta'rīkh-e-Khān Jahānī* is a further abridgement of Ni-matullāh's *History of the Afghans*, which is divided into a *muqaddama*, seven *bābs*, and a *khātima*. Our MS. represents the sixth *bāb*. See EIO No. 576 and Bk 529.

The author served Jahāngīr as a *waqāe'-nawīs* for eleven years, and then entered the service of Khān Jahān Lodī (the military commander of Jahāngīr), whom he accompanied on his Deccan campaign. At Malakāpūr (in Berar), at the

request of a friend, he commenced the work in 1020/1611 and completed it at Burhanpur on 10th Z. Hijja, 1021/22nd January, 1613. It was dedicated to Khān Jahān. Cf. Elliott, *Hist. of Ind.*, v 67; Dorn, *Hist. of the Afghans*.

Other copies of the *Ta'rīkh-e-Khān Jahānī*: *Ind. Libr.* Bk No. 529. *For. Libr.* BL I No. 510; EIO Nos. 576-77; EB Nos. 2025-26; R 210-212; Mor p. 74.

Ff. 24. S 9.2×6, 7.7×4.2, No *jadwals*, LL 14. *Ind. Nast.* Proper names overlined in red. Or. pap., wormeaten. Cond. fair.

Volume 97.

160.

AḤWĀL-E-MARĀTHA SĪWĀJĪ (احوال مرهٹہ سیواجی).

The title is a misnomer. Although it is called 'Aḥwāl' of Sīwājī Marāthā, it contains, as a matter of fact, a very brief account of the events that happened from the accession of Bājirāo II to the end of his reign and the settlement on him of a monthly pension of a lac of rupees and permission to reside at Bithūr and Gayā. The author is Mīr Badru'd-Dīn of Chichond (near Ahmednagar).

Begins:

شمہ از احوال مرهٹہ سیواجی راجہ سطارا والہ راقم این مقال میر
بدرالدین سکنہ چچونڈ اگرچہ درفن تحریر تواریخات مہاورت نہداشت
اما از معاینہ قلیل احوال مشاہدہ حادثہ رئیس پونہ از آغاز الی آخرہ

Ff. 9. S 9.4×5.9, 6.7×3.9. No *jadwals*. LL 12-14. *Ind. Shik.* Or. pap. Cond. good. Prob. an autograph copy.

Volume 98.

161.

SAR SHIKAN-E-MUSHRI-KĀN-E-KUFR (سر شکن مشرکان کفر).

By the same (see Vol. 97 above) Mīr Badru'd-Dīn *alias* Badēmiyān, a resident of Chichond (near Ahmednagar). He

says that he has given in the treatise an account of the creation of the world, the ages of the Prophets, the followers of Islām, and the worshippers of Idols, having drawn his information from works on Islām, and *Pothīs*, *Purānas*, and *Shāstras* of the 'Kāfirs', e.g., *Hujjatu'l-Hind* and *Raddiyya-e-Hind* (?), so that their deviation from the right path and their irreligiousness may become known to all, and that he has called the *nuskha* سر شکن مشرکان کفر.

Dated Wednesday, 1st Rajab, 1268/21st April, 1852. Finished at دایره احمدنگر.

S 8.4 × 5.7, 6.3 × 4.2. No *jadwals*. LL 15-17. Ind. *Shik*. Eur. pap. Ink sticky, hence interleaved with tissue paper. Cond. good.

Volume 99.

162.

LATĀ'IFU'L-MA'NAWĪ (لطایف المعنوی).

A commentary on the famous Sufistic poem, Rūmī's *masnawī*, by 'Abdu'l-Latīf b. 'Abdu'llāh al-'Abbāsī (died in 1048-49/1638-39), who has compiled a critical edition of the great poem and called it نسخه ناسخه. He has also written a special glossary of difficult words occurring in the *Masnawī* entitled لطائف اللغات. This latter was dedicated to the Emperor Shāh Jahān. It explains difficult Persian verses and Arabic quotations from the Qur'ān, the Traditions, etc.

Begins: رب اشرح لی الخ شرح بعضی آیات مشکله فارسی و ترجمه

The commentary on *Daftar I* runs up to folio 23b; about a third of the *Daftar* is wanting. The commentary on *Daftar II* begins on folio 24; about two-thirds of the beginning of this *daftar* is missing. The commentary on *Daftar III* (as remarked on folio 1) is entirely absent from this copy. The commentary on *Daftar IV* is on folios 27b-47b, on *Daftar V*, on folios 48-71b, and on *Daftar VI*, on folios 72-90. The com-

mentary was lithographed at Lucknow, 1866, and at Cawnpore, 1876.

The MS. being incomplete is undated; but the following remark on the back of the first page mentions the date 1062/1652:

نسخه صحیحہ شریفہ این پنج دفتر از شرح مثنوی مولانا جلال الدین... رومی
بلخی است کہ در تملیک بندہ فقیر گناہ گار امیدوار رحمت غفار عبد السلام
ولد غفران مرتبت شیخ بہار بتاریخ ۱۶ رجب المرجب سنہ ۱۰۶۲ در آمد
دفتر سوم درکار است انشاء اللہ تعالیٰ ہر گاہ پیدا شود نویساندہ آید
بحول اللہ و قوتہ

Other copies: *Ind. Libr.* Asaf i p. 450, Nos. 850, 421, and ii p. 1486, No. 3; Bk No. 74; *IvASB* No. 507; *Spr* p. 494. *For. Libr.* R p. 590; *Pert Ber* No. 775.

Ff. 90. S 11.1×6.7, 8.5×4.7. No *jadwals*. LL 17. *Ind. Nast.* Or. pap. Ar. text and headings of sections and stories in red. Cond. good.

Volume 100.

163.

RISĀLA-E-TĪR ANDĀZĪ (رسالہ تیر اندازی).

A small tract on archery, beginning with the following words:

بدانکہ این رسالہ ایست تیر اندازی مشتمل بر یک مقدمہ و چہار فصل

The name of the author is not mentioned. The technical terms of archery are explained and illustrated by quotations from *Mawlānā-e-Tāhirī*. A complete copy, but not dated.

A treatise entitled *رسالہ تیر اندازی اعظم شامی*, belonging to the *Punj. Univ. Libr.*, is mentioned in the *Or. Coll. Mag.* for Nov., Lahore 1932.

Ff. 5. S 7.4×5, 5.1×3.1. No *jadwals*. LL 13. Clear *Ind. Nast.* Eur. pap. with water-marked lines. Cond. good.

Volume 101.

164.

MUKHTAŞARU'L-QUDŪRĪ (مختصر القدوری).

A celebrated work on Ḥanafite law by Abu'l-Ḥusayn Aḥmad b. Muḥammad al-Qudūrī al-Baghdādī, who died in 428/1036. It contains 12,000 *masā'il* ("cases") and is highly esteemed amongst the Ḥanafites, as is evident from the large number of commentaries written on it and mentioned in the *Kashf. Zun.*

Begins : كتاب الطهارة قال الله تعالى يا ايها الذين آمنوا

The original Arabic was translated into Persian by زاهد زین and into Urdu by Md. 'Abdu'l-'Azīz *Jalīl* of Farrukhabad (U.P.). The latter was published in Delhi in 1898. The original Arabic also was printed in Constantinople in 1281/1864-65; in Lahore, 1287/1870-71; in Delhi, 1292/1875-76 and 1305/1887-88; in Bombay, 1303/1885-86; and in Lucknow, 1876.

Dated Jumādā II, 50th Julūs year of 'Ālamgīr, corresponding to 1117/1705-06. Copied by (Qāzī) Muḥammad Sirāju'd-Dīn Nāgōrī, son of Qāzī 'Abdu'l-Malik. Below the colophon is an oval seal of the abovementioned Sirāju'd-Dīn bearing the date 1119/1707-08. Another memorandum note in red ink says that it was collated by Sirāju'd-Dīn of Nāgōre in the first year of the reign of Shāh 'Ālam at Gāndāpūr.

Other copies: *Ind. Libr.* JMB p. 134, Nos. 387 and 388; Asaf ii p. 1098, No. 424; MUA p. 102, No. 13, p. 104, No. 39; Ram p. 248. *For. Libr.* RS Ar. 274; Loth 262; Pert 994; R Br p. 61; Br Sup Hnd Nos. 1167 and 1168.

S 12x7, 7x3.5. No *jadwals*. LL 7. *Naskh*. Marginal notes on the first few pages. Pages repaired. Or. pap. Cond. good.

Volume 102.

165.

SHARH-E-WIQĀYA (شرح وقایه).

There are a great many Arabic works on Muslim Law of the Hanafite school. One of the well-known of them is *بدایة المبتدی*, which is an introduction to the study of the Hanafite Law by Shaykh Burhānu'd-Dīn 'Alī-e-Marghīnānī (died in 593/1197). He has himself written on it a commentary called *هدایه فی الفروع*, which has been much appreciated, and a number of commentaries have been written on it (for which see *Kashf. Zun.*). To enable the law student to study and understand the *هدایه* well, Imām Burhānush-Sharī'a Maḥmūd b. 'Ubaydu'llāh wrote his *وقایه الروایه* or *وقایه*. A commentary on it (*شرح وقایه*) was written by 'Ubaydu'llāh b. Mas'ūd (died in 745/1344-45). This *شرح وقایه* has become extremely popular, on account of its perspicuous explanation, and has been used as a textbook in Indian *Madrasas* in preference even to the *هدایه* itself.

Our MS. represents a *Persian* translation and paraphrase of this Arabic *شرح وقایه*, made by one whose name is clearly written on folio 1b as *عبدالحق سبجاول* (in other copies *سجادل* or *سجادل*!) of Sarhind. He composed the work, by the blessings of his spiritual guide Shaykh Muḥammad Ma'sūm, in 1076/1665-66 and dedicated it to the Emperor Awrangzeb. It is divided into a number of *bābs*. A list of the 334 *bābs* is given in this copy, on the three folios preceding the folio numbered 1. This *شرح وقایه* (Pers. Vers.) was published in Bombay, 1278/1861-62, and in Delhi, 1283/1866-67. An Urdu translation of it by Wahīdu'z-Zamān, under the title of *نور الهدایه*, was published at Cawnpore, 1325/1907-08.

Begins:

الحمد لله رب العالمین..... بعد هذا می گوید احقر عباد الله الغنی عبد الحق

سبجاول سرهندی

On folio 1 is a circular diagram explaining the length of the shadow cast by the sun in different seasons to enable the question of زوال to be understood and the time of the midday prayer to be determined.

Other copies: *Ind. Libr.* Asaf ii p. 1120, No. 56; *IvASB* No. 1040. *For. Libr.* EIO Nos. 2590-91.

Ff. 335. S 12.3×7.4 , 8.5×4.5 . No *jadwals*. LL 17. Fine clear *Ind. Nast.* Or. pap. Cond. good.

Volume 103.

166.

BUSTĀNU'L-‘ĀRIFĪN (بستان العارفين).

An Arabic work on meditation and moral precepts, based on the Qur’ān, the Ḥadīs, and other works dealing with religion, law, theology, sufism, etc., by Abu’l-Lays Naṣr b. Muḥammad b. Ibrāhīm as-Samarqandī, a famous Ḥanafite jurist and traditionist, whom Huart (*Hist. of Ar. Lit.*) calls “a most prolific polygraph”. Brockelmann, Vol. i, p. 196, enumerates eleven works of his. He was born in 290/902-03. The date of his death is variously recorded. It varies between 373/983-84 and 393/1002-03. On folio 1a, two titles are mentioned: one of them, the تنبيه الغافلين, is in a bolder and the other, كتاب بستان, in a smaller hand. The MS. is called *Tambīhu’l-Ghāfilīn*, evidently after the former, but the title is misleading. As a matter of fact, it is the other work, viz., *ḤBustānu’l-‘Ārifīn*. These are two different works of one and the same author.

Begins (On f. 3):

الحمد لله رب العالمين..... قال الفقيه الزاهد ابو الليث نصر بن محمد ابراهيم
السمرقندي رحمه الله اني قد جمعت

According to *Kashf. Zun.*, it consisted of 150 *bābs*; the copy in Bk xiii No. 821, comprises 162 *bābs*; the Egyptian ed. of 1339/1920-21 has 159 and our MS. 157. A full list of these *bābs* is given on fols. 1a-3a.

Dated 1102/1690-91.

Other copies : *Ind. Libr.* JMB p. 185, No. 672 ; Bk xiii No. 821. *For. Libr.* Pert Ber Nos. 8322-23 ; Br Sup Hnd No. 174(a) ; Bl (Ar.) No. 4810 ; EE p. 16.

Printed in Egypt in 1289/1872-73 and 1339/1920-21 ; in Bombay, 1304/1886-87 ; and in Calcutta, 1868.

S 9.4×5.2, 6.8×3.4. No *jadwals*. LL 25. Ind. *Nast.* inclining to *Naskh*. Eur. pap. watermarked lines. Headings in red. Slightly wormeaten. Cond. fair.

Volume 104.

167.

DAH MAJLIS (ده مجلس).

An elegiac account of the deaths of the Prophet Muḥammad, his daughter Fāṭima, his son-in-law 'Alī, the Imāms Ḥasan and Ḥusayn, and the saintly persons who were martyred in the battle of Karbalā. It is chiefly based on the *Rawḍatu'sh-Shuhadā* of Kāshifī (died 910/1505). The name of the author is not given.

Begins :

راویان اخبار جکرسوز و ناقلان آثار غم اندوز چنین آورده

Here the beginning is different from that in IvASB No. 1106.

The 1st <i>majlis</i> refers to the death of the Prophet.			
The 2nd	do.	do.	the Prophet's daughter.
The 3rd	do.	do.	'Alī.
The 4th	do.	do.	Imām Ḥasan.
The 5th	do.	do.	Muslim b. 'Aqīl.
The 6th	do.	do.	the sons of Muslim.
The 7th	do.	do.	Ḥur.
The 8th	do.	do.	'Abbas 'Alī, the ' <i>Alamdār</i> .
The 9th	do.	do.	'Alī Akbar.
The 10th	do.	do.	Imām Ḥusayn.

Not dated. Copied by Shewan Ṣāḥeb.

Other copies : *Ind. Libr.* IvASB No. 1106 ; Bh No. 35.
For. Libr. EB No. 136 ; R p. 155.

S 9.2 × 6, 7.1 × 3.3 within ruled red border lines. LL 11. Graceful clear *Ind. Nast.*
 Or. pap. First few folios wormeaten. Cond. fair.

Volume 105.

168.

DĪWĀN-E-HINDŪ (دیوان ہندو).

A rare copy of the *qaṣīdas*, *ghazals*, and *rubā'īyyāt* of a poet whose *takhalluṣ* was Hindū and about whom Dr. Ethé (EIO No. 1559) says: "no biographical notices of this poet "can be found in the *tadhkiras*." He further observes that the poet "is probably identical with the author of an epic poem, "لیلی و مجنون", composed in Shāh Jahān's reign, before 1055/1645-46, and described in Bodleian Cat. No. 1101. He seems also to "have written a *mathnawī*, خسرو و شیرین, see ib." In the Bodleian Cat. (No. 1101) it is stated that he "lived in Shāh Jahān's "reign. In the introduction (to the لیلی و مجنون) he praises Bâbar, "Humâyûn, Jahângîr, Shâhjahân, and his three sons—the Prin- "ces Dârâ Shukûh, Shujâ', and Aurangzîb."

From this MS., especially from the *qaṣīdas* (not found in the copy of the India Office), it is evident that the poet lived in the reign of Awrangzeb also. He refers to the 'martyrdom' of Shaykh Mîr, one of the best generals of 'Ālamgîr, who was killed in the battle between the Emperor and Dârâ at Ajmer, on Sunday, the 29th Jumādā II, 1069/13th March, 1659, and was buried by the orders of 'Ālamgîr close to the tomb of Khwāja Mu'īnu'd-Dīn Chishtī. The poet has composed the following chronogram :

✽ جستمش سال شہادت از خرد آمد ندا ✽

✽ اولیای روضہ کشت و عاقبت رضوان بود ✽

The MS. opens with *qaṣīdas*, which begin with :

کی دل آسوده شود کرہمہ تن جان گردد ✽ تا نہ در کرد سر زلف پریشان گردد

He praises the Emperor Awrangzeb in the following line :

☆ زیب اورنگ و خلافت زینت فرهنگ و فر ☆
☆ چون سلیمان و سکندر بادشاه بحر و بر ☆

In another *qaṣīda* he refers to the advent of Islām Khān (Wazīr of Shāh Jahān, appointed Governor of the Deccan, where he died on 14th Shawwāl, 1057/2nd November, 1647) in the following lines :

بکشور دکن آمد بعظمت جبروت ☆ امیر صف شکن اسلام خان متین دستور
رسید سم سمندش چو در زمین دکن ☆ زدند فال طرب ساکنان بیجاپور
به پیش ثانی صاحبقران سپه سالار ☆ میان محفل ارباب قرب صدر صدور

In another *qaṣīda* he refers to the defeat inflicted by Mīr Jumla, Mu'azzam Khān Khān Khānān, the general of Awrangzeb, on Shujā' in Bengal :

☆ زد چنان آن سرنگون را بر لب دریای کنک ☆
☆ چون در آب نیل فرعون را ید ییضا زده ☆
☆ شد جوان از سر معظم خان ازین فتح عظیم ☆
☆ از کل رعناش دیدم طره زیبا زده ☆

After the *qaṣīdas* there is a *maṣnawī* in praise of Prince Awrangzeb, beginning :

محمد آنکه سلطان جهان است ☆ ز آغاز جوانی پهلوان است
چنین پورشه بافر و فرهنگ ☆ سزاوار خلافت زیب اورنگ

The *ghazals* begin with :

☆ مست می در دست مست (شب) از در درآمد پیر ما ☆
☆ دست گیر میکشان بخشنده تقصیر ما ☆

This is a parallel to the famous *matla'* of Hāfiz :

دوش از مسجد سوی میخانه آمد پیر ما ☆ چیست یاران طریقت بعد ازین تدیر ما

Towards the end there are a few *rubā'īyyāt*, beginning with :

ای دل اکرت مرک بخاطر باشد * در راه ازل چشم تو ناظر باشد

Other copies : *Ind. Libr.* JMB p. 398, No. 2563; MUA p. 34, No. 45 (*ghazaliyyāt*); No. 51 (*Kulliyyāt*). *For. Libr.* EIO No. 1559.

S 9×4.9, 6.6×3.4. No. *jadwals*. LL 17. *Ind. Nast.* Or. pap. a few folios of blue paper; some folios damaged by damp. Somewhat wormeaten. Cond. fair.

Volume 106.

169.

KULLIYYĀT-E-ANWARĪ. (کلیات انوری).

Poetical works, principally *qaṣīdas*, of the famous Persian poet Awḥadu'd-Dīn 'Alī *Anwarī*, generally regarded as the greatest *qaṣīda*-writer of Persia. Born at Mahna, in the district of Khāwarān (from which he had originally taken his *takhalluṣ*, *Khāwarī*, but which he subsequently changed to *Anwarī*). He was educated in the Mansūriyya College at Tūs, where he studied the various branches of classical learning, especially astrology. He is said to have written several works on astrology, one of which is known as مفید. He had attached himself to the court of Sultān Sanjar (died 552/1154), in praise of whom most of his *qaṣīdas* are written. The famous prediction regarding the historic conjunction of the seven planets in the sign of the Libra, which took place in 581/1185, proving a failure, he was subjected to great ridicule and humiliation, on account of which he had to go to Nīshāpūr and then to Balkh, where he died, according to the best authorities, in 585 or 587/1189-91. For his life and works see Br., *Lit. Hist. Pers.* Vol. ii; Shiblī's *She'ru'l-'Ajam*; Zhukovski's monograph in Russian on his life and poetry, St. Petersburg, 1883; Ferte, *Journal Asiatique*, 1895; *Encycl. of Islām* I; R p. 554; Bk No. 25; *Tazkira* of Dawlatshāh; *Ātashkada*; *Khizana-e-'Amera*, etc.

The "fullest and best critical monograph on Anwarī"* is that of Professor V. Zhukovski written in Russian and published in St. Petersburg in 1883. It has been considerably utilized by Professor Browne in his *Lit. Hist. Pers.*, Vol. ii, pp. 368-391. "The third chapter of Zhukovski's book", says Professor Browne, "discusses the difficulty of Anwarī's verse and the aids for its comprehension, especially two commentaries thereon by Muḥammad b. Dā'ūd-i-'Alawī of Shādābād† (who also commented Khāqānī's poems), and Abu'l-Ḥasan Farāhānī, who flourished in the latter part of the seventeenth century. Of the latter, who used oral as well as written sources (whereof sixty-eight different works are enumerated), Zhukovski expresses a very high opinion."‡

The MS. consists of *qaṣīdas*, *ghazals*, and *muqaṭṭa'āt*. They are not arranged alphabetically. A few pages at the beginning and at the end are missing. Begins with the following couplet:

جز او ب صنع که آرد چو عیسی از مریم * جز او بلطف که سازد چو موسی ز علق

This verse occurs on p. 239 of the lithographed Nawalki-shore ed. of 1898.

Other copies: *Ind. Libr.* MF p. 162, No. 124; BORI No. 125; Asaf i p. 742, No. 598; MUA p. 35, No. 59; Bk No. 25; Bh No. 290; IVASB Nos. 450-54; Spr pp. 331-333. *For. Libr.* RS No. 211, 215, and 218-220; EB Nos. 543-558 and 1980; EIO Nos. 935-949, 2864-65; Br 205-207; Aum p. 10; Fl i p. 502; Br MSS. ed. Nich., p. 237; Br Sup Hnd Nos. 1052-53.

S 9.7 × 5.5, 7.6 × 3.5. No *jadwals*. LL 15. Ind. Nast. Or. pap. Wormeaten. Cond. fair.

Volume 107.

170.

KHAZĪNATU'L-A'DĀD (خزینة الاعداد).

A rare work, which deals with Arithmetic, Algebra, and Practical Geometry and includes towards the end a few astro-

*Browne's *Lit. Hist. Pers.*, vol. ii, p. 368.

†Rather Shādiyābād near Mandu, in Malwa, Central India. This commentator flourished in the reign of Nāṣiru'd-Dīn Khabjī, the ruler of Malwa. 906-916/1500-1510.

‡Browne's *Lit. Hist. Pers.*, vol. ii, pp. 390, 391.

nomical problems, by 'Aṭāu'llāh, who says (f. 2) that he wrote it for the benefit of beginners and for the use of persons employed in the various departments, such as Revenue, Finance, Land-tax, Religious duties, Commerce, etc. For his life and works see Vol. 18 above.

Begins :

الحمد لله الذى جعل الشمس ضياءً و القمر نوراً قدره منازل.....مؤلف اين رساله و مدون اين مقاله المقصر الى رحمة الله فقير الحقير عطاء الله

It is divided into a *muqaddama*, two *miftāhs*, ten *bābs*, one *kajkōl*, and a *khātima*. The title is chronogrammatic; it yields the year of completion, 1178/1764-65. Cf. f. 3b:

ز تاريخ اتمامش آگه شوى * چو نام وى آرى تو اندر حساب

Not dated. Copied by Mullā Muḥammad-e-Kābulī.

S 9.1 × 5.5, 6.3 × 3. No *jadwals*. LL 15. Ind. clear *Nast.* Or. pap. slightly polished. Figures and diagrams in red. Wormeaten but repaired. Cond. good.

Volume 108.

171.

TUḤFATU'L-'IRĀQAYN (تحفة العراقين).

A well-known Persian poem by افضل الدين بديل ابراهيم بن على نجار . خاقانى شروانى . His proper name, according to several *tazkira*-writers, was Ibrāhīm, while according to others, 'Uṣmān. But he himself says that he was named Badīl (بديل) by his father:

بدل من آمدم اندر جهان سنائی را * ازین سبب پدرم نام من بديل نهاد

In this poem he tells us that his father was a carpenter, his mother a Nestorian Christian converted to Islām and a cook by profession, his grandfather a weaver, and his uncle a medical practitioner. He was born in 500 (1106-07) at Ganja, modern Elizavetpol. He further tells us that he lost his father when he was still a child and that therefore he was brought up and educated by his uncle, who taught him (often with the aid of

the cane) Arabic, Metaphysics, Medicine, and Astronomy. In the poetic art his teacher was Abu'l-'Alā of Ganja, who gave him his daughter in marriage. The father-in-law, who held the post of poet-laureate at the Court of Shīrwān, further favoured his son-in-law by introducing him to the King and asking him to adopt the *takhalluṣ* of Khāqānī in honour of the reigning King, Khāqān-e-Kabīr Minūchehr. Afterwards the two poets became jealous of each other and, falling out, wrote bitter satires against each other. After the Khāqān's death, his son Akhtisān (died in 584/1188) patronized the poet, who wrote brilliant panegyrics in praise of him. In the *Tuḥfa* he describes the pilgrimage he made from Shīrwān to Makka and Madina and his return journey, with special reference to the two 'Irāqs, the 'Irāq-e-'Ajam and the 'Irāq-e-'Arab, through which he passed. This poem also provides a good deal of material for his biography. On his return from the pilgrimage, he was imprisoned for about seven months and then released. He died at Tabrīz, according to the best authorities, in 595/1198. For his life and works see Khanykov, *Journal Asiatique*, 1864 and 1865; Br. *Lit. Hist. Pers.* Vol. ii; *She'ru'l-'Ajam*; *Khizāna-e-'Āmera*; Bk No. 32; and R p. 679. Two commentaries on the poem exist in the Punjab Univ. Libr. as stated in the Oriental Coll. Mg. for Febr., 1927.

Begins: المقالة الاولى وهى يسمى بعرايس الفكر و مجالس الذكر
مائم نظار كان غمناك * زى حقه سبز و مهرة خاك

Lithographed several times in India and Persia. After the heading at the beginning of the poem, there is a small oval seal with the letters ح س ن and the date 1210 (?). The same seal, but effaced, is repeated at the end of the book.

Other copies: *Ind. Libr.* MF p. 129, No. 12, p. 187, Nos. 19, 20; Aṣaf p. 1475, No. 98, 107, and 165; Bk Nos. 32 and 33; IvASB Nos. 461-62; IvC Nos. 197-99; Spr p. 463. *For. Libr.* TM No. 326; MRD p. 87; Fl i pp. 506, 508; Pr Nos. 744-46;

EIO Nos. 952-960; EB Nos. 574-579; R Br p. 100; Edin No. 278; Br Sup Hnd Nos. 278 and 279.

S 8.3×4.6 , 6.4×2.9 within *jadwals* of red ruled lines. LL 15. Ind. Nast. Or. pap. Marginal and interlinear glosses. Headings in red. Cond. good.

Volume 109.

172.

SHARḤ-E-ḤIKMATU'L-'AYN (شرح حكمة العين).

This is the celebrated commentary in Arabic by Mīrak on the *Ḥikmatu'l-'Ayn* ("Philosophy of Essence") of Najmu'd-Dīn 'Alī b. 'Umar al-Qazwīnī (died 675/1276), a well-known treatise on Metaphysics and Physics. The commentator, Shams-u'd-Dīn Muḥammad b. Mubārak Shāh-e-Bukhārī, commonly called Mīrak, flourished in the VIIIC/XIVc. He says that he has included in the work the entire glosses on the text by Quṭbu'd-Dīn-e-Shīrāzī (died in 710/1310).

Begins : اما بعد حمد الله فاطر ذوات العقول النورية

As stated in Loth No. 498, the commentary is divided into two parts. Part I (في العلم الالهي) consists of four *maqālas*, viz., (1) في احكام الجواهر و الاعراض (3) في العلل و المعلولات (2) , في الامور العامه (1) and (4) في اثبات واجب الوجود (4) . Part II (في العلم الطبيعي) comprises five *maqālas*, viz., (1) في احكام الجسم (1) , في مباحث الحركة (2) , في احكام (3) في النفس النباتيه و الحيوانيه (5) and (4) في العناصر (4) , الافلاك .

The MS. is complete, but not dated. Copied by الفقير الحر بن درويش محمد بن باقى .

Other copies : Ind. Libr. MF p. 117, 6; Bh No. 325. For. Libr. Loth Nos. 498-501 and 583 ii, 593 i, 594 ii; RS Ar. No. 726; Berl. Cat. 5081.

S 8.7×4.5 , 6.8×2.7 . No *jadwals*. LL 21. Ind. Naskh. Or. pap. wormeaten. First two folios copied on a different paper and in a later hand. Cond. good.

Volume 110.

173.

MAḤMŪD O AYĀZ (محمود و اياز).

The best known of the 'septet' or seven Persian *masnawīs* (سبع سیاره) of Zulālī of Khonsār, north of Iṣfahān, who flourished in the reign of Shāh 'Abbās I and was a panegyrist of Mīr Muḥammad Bāqir Dāmād, an influential Sayyed. He died in 1024 or 1025/1615-16, shortly after he had completed the poem in 1024/1615, which was commenced in 1001/1592-93. Besides the above, he has also written the following six poems: شعله, سليمان نامه, ذره و خورشید, میخانه, آذر و سمندر, حسن گلو سوز, دیدار.

Begins: بنام آنکه محمودش اياز است * غمش بتخانه ناز و نیاز است

Lithographed at Lucknow, 1290/1873-74.

Other copies: *Ind. Libr.* Bk No. 282; *Punj. Univ. Or. Coll.* Mag. Febr., 1928; *IvASB* Nos. 709, 711-14; *Bh* No. 377; *Spr* p. 593. *For. Libr.* R pp. 677a, 678a, 845a; *EB* Nos. 1081-83; *EIO* Nos. 1494-98.

S 8.4 × 4.7, 6.6 × 2.6. No *jadwals*. LL 13-19. A few ff. at the beginning in *Nast.* mixed with *Shik*; later on the writing is clear *Nast.* First few ff. on a different paper and in a different hand, and affected by damp. Or. pap. Wormeaten, but repaired. Cond. good.

Volume 111.

174.

ḤADĪQA-E-SANĀ'Ī (حديقة سنائی).

The famous sufico-ethical poem of the great Sufi poet, Ḥakīm Sanā'ī of Ghaznī, whose full name is ابوالمجد مجدود بن آدم السنائی. He is highly spoken of by Rūmī. He flourished in the reign of Sultān Bahrām Shāh (511-547/1118-52) of Ghaznī, to whom the poem is dedicated. For his life and works, see *Br. Lit. Hist. Pers.*, Vol. ii; Shiblī's *She'ru'l-'Ajam*, *Tazkiras* of Dawlatshāh, Āzar, and others; R pp. 549-550; Bk No. 17.

Begins (on folio 1b):

زهی با حشمت شاهی کدائی * کدایان درت در بادشاهی

After this it seems that a few folios are missing. Fol. 2 opens with the following words: دیای معروف را از قبیل شیر بمعنی لبن

On fol. 7, the prose-preface of Khwāja 'Abdu'l-Latīf comes to an end, with the chronogram of its date, دیباچه حدایق فیض, below which the date 1038/1628-29 is written, although the *abjad*-value of the expression comes to 1039/1629-30. A detailed list of the contents of the poem is given on folios 7b-12b, which is followed by a *versified* list of the contents. On folios 13-13b is found a prefatory paragraph by 'Abdu'l-Latīf 'Abbāsī, referring to his correct edition of the *dībācha* of the poem by Sanā'ī. Folios 13b-23 contain a copy of the preface written by the poet himself. Folios 23-29 are devoted to دیباچه مختصر بر شرح ابیات and the dedication to the Emperor Shāh Jahān, including the *ta'rīkh* of completion, viz., 1042/1632-33, composed by Ilāhī.

The poem itself begins on folio 29, as usual, with the following words:

ای درون پرور برون آرای * وی خرد بخش بی خرد بخشای

The text is accompanied by copious marginal notes and interlinear glosses in a very small hand, followed by a glossory of difficult words explained in Persian.

It was lithographed several times in India. The first *bāb* was edited and translated by Stephenson, Bibl. Ind., 1911.

Dated Ṣafar, 1106/Sept.-Oct., 1694. Copied by عبد الرشید بن لاله . بن صالح کشمیری

Other copies: *Ind. Libr.* Pr WM No. 13; MF pp. 133, 134, 23-25; Cama No. 184; BISM No. 45; MUA p. 41, No. 49; Madr p. 79; Asaf i p. 414, Nos. 388, 389, and 497; Punj. Univ. Or. Coll. Mag. Febr., 1927; Bk No. 17; IvASB Nos. 438-444; Spr p. 557. *For. Libr.* TM No. 652; EB Nos. 528-532; EIO Nos.

914-922; R p. 549a; Br Sup Hnd Nos. 392-394; Pr Nos. 684, 717, and 718; Lind p. 148; Br pp. 294-298.

S 8.4×4.5 , 5.8×2.5 . No *jadwals*. LL 16. Nast. Or. rosy paper. A few folios damaged by worms. Cond. fair.

Volume 112.

175.

MUTAWWAL (مطول).

A highly esteemed work in Arabic on Rhetoric, by the famous scholar Sa'du'd-Dīn Mas'ūd b. 'Umar-e-Taftāzānī. It is in the nature of an explanatory commentary on the تلخيص المفتاح of Muḥammad b. 'Abdu'r-Raḥmān Khaṭīb-e-Dimishqī-e-Qazwīnī, which itself is a short commentary on Sakkākī's مفتاح العلوم. It is commonly called مطول, sometimes الشرح المطول, and occasionally شرح التلخيص المطول.

Sirāju'd-Dīn Abū-Bakr Yūsuf al-Khwārazmī was surnamed Sakkākī (1160-1129 A.D.), because he originally used to work in metals and to engrave dies and make intricate locks. His مفتاح العلوم was the most comprehensive work on rhetoric written up to his time. It was soon superseded by an abridgement and commentary on the third part of it by the خطيب دمشق (died in 739/1338-39, otherwise known as Qazwīnī) under the title of تلخيص المفتاح, which is a standard work on the subject and has itself in turn become subject of numerous commentaries (see *Kashf. Zun.*). Two of these are very popular, viz., the مطول and the مختصر المعاني or مختصر, both by Taftāzānī, concerning whom see Volume 33 above.

Our MS. represents the earlier and larger commentary called the *Mutawwal*. This and its younger sister "have held sway" in Arabic literature till the present day." (See *Encycl. of Islām*). It was completed in 748/1347-48 and dedicated to معز الدين ابو الحسين محمد كرت, Sultān of Herāt (732-772/1331-1370). The name of this King occurs here on folio 3b. The MS. is defective; a page or two at the beginning seem to be missing.

Begins: وهذا الكتاب و تحصيله و امتداد اعنا قهم نحو الاحاطه

These words occur on page 3 of the edition printed in Egypt, 1330/1912.

Other copies: *Ind. Libr.* JMB pp. 206-07, Nos. 809-811; Asaf i p. 156, Nos. 9, 190, and 194; p. 158, Nos. 198, 299, and 200; MUA p. 132, Nos. 1, 4-6, 8; p. 133, No. 17; See also Bh No. 399; Ram p. 568. *For. Libr.* Loth Nos. 852-860; Fl i p. 218; Aum p. 310; RS Ar. No. 983; R Br p. 125; Br Sup Hnd Nos. 1208 and 1209; Bl (Ar.) No. 4820; Lind p. 72, Nos. 327, 360; EE p. 54.

Ff. 321. S 8×4·7, 6×2·8. No *jadwals*. LL 19. Clear *Naskh*. Or. pap. A black or red line drawn over the original text. Somewhat wormeaten, but repaired. Cond. fair.

Volume 113.

176. *Tīmūr-Nāma* (تیمور نامه).

An epic poem describing the campaigns and warlike exploits of Tīmūr, written in imitation of Nizāmī's *Sikandar-nāma*, by 'Abdu'llāh-e-Jāmī, with the *takhalluṣ* *Hātifī* (died in 927/1520-21). He was a nephew of the famous poet Nūr-u'd-Dīn 'Abdu'r-Raḥmān Jāmī. This poem also goes by the name of *Zafar-nāma-e-Hātifī* or *Zafar-nāma-e-Tīmūrī*. It is, however, referred to as *Tīmūr-nāma* (تیمور نامه) in the body of the book itself. It is one of the five poems which the poet had projected as parallels to Nizāmī's *Khamṣa*, but of these, besides the above, he could write only three others, viz., *Haft-Manẓar*, *Laylā wa Majnūn*, and *Shīrīn wa Khusraw*. For his life and works see *Tazkira-e-Dawlatshāhī*; *Tuḥfa-e-Sāmī*, Vol. 16 above; Br. *Lit. Hist. Pers.*, Vol. iii; R p. 652; Bk No. 222; and Spr p. 421.

Begins: بنام خدائی که فکر و خرد * نیارد که تا کنه او پی برد

This poem was lithographed at Lucknow, 1869, 1896.

Other copies: *Ind. Libr.* Bh Nos. 353 and 354; *IvASB* Nos. 649-52; Bk No. 225; *Madr* No. 145; *Spr* p. 421. *For. Libr.* TM No. 328; *EIO* Nos. 1410-16; Br 280-82; R p. 652; *Lind* pp. 146-147; *RS* Nos. 295 and 305; *EB* Nos. 996-1016; *Pr* pp. 888-893; *Fl i* pp. 581-582; *Gotha C* p. 107; *Leyden C II* p. 121; *Br Sup Hnd* No. 344.

177. *Laylā wa Majnūn* (لیلی و مجنون).

On the margin of folio 2 begins an incomplete copy of *Hātifi's* other poem, *Laylā wa Majnūn*. The text is mutilated on this folio, because of its edges having been repaired. At the bottom of the page the *Munājāt* begins as follows:

ای مرهم ریش دلفکاران * وی چاره کار خام کاران

The text ends on folio 69 with the following line:

بر حال من فقیر دلریش * رحمت نیامد ای بداندیش

The poem was lithographed at Lucknow, 1862, and edited by Sir William Jones, Calcutta, 1788.

Dated 1052 (?).

Other copies: *Ind. Libr.* MF p. 165, No. 132; Bk ii No. 222; *MUA* p. 41, No. 53; *IvC* No. 245. *For. Libr.* R pp. 652, 819, and 654; *Zett* pp 455; *EIO* Nos. 1398-1409; *EB* Nos. 995-1005; *Edin* No. 297; *Br Sup Hnd* Nos. 1112 and 1113.

S 8.2 × 5.7, 5.7 × 3.3 within ruled border lines. LL 14. Some folios have no border lines. *Nast.* Or. pap. Fol. 1 copied on different paper and in a different hand. On three preceding folios, a biographical notice of *Hātifi*. Cond. good.

Volume 114.

178. *Risāla-e-Qūshjī* (رساله قوشجی).

An astronomical treatise in Persian by 'Alī b. Muḥammad al-Qūshjī, i.e., the "falconer" (so called because either he or his father was the falconer of Ulugh Beg). Qūshjī was a famous astronomer and grammarian, who died in 879/1474. He finished

the *Zīch-e-Ulug Begī* at Samarqand. The Ottoman Sultān Muḥammad II (855-886/1451-81) appointed him Professor at the Ayā Sophia in Constantinople. Here he wrote astronomical treatises both in Persian and Arabic. (See *Encycl. of Islām*, and Rieu p. 456 et seq.). Our MS. represents one of these Persian treatises.

Begins :

الحمد لله رب العالمين.....این کتاب مشتمل بر دو مقدمه و دو مقاله
مقدمه در میان (بیان) آنچه

The treatise, after noticing briefly the subjects of geometry and physics, deals with the heavenly bodies, the figure of the globe, its division into climates, the effect of the various positions of the planets, their volumes, and distances from the sun. Kātibī-e-Rūmī (died in 970/1562) has made a Turkish version of it; and Muṣliḥu'd-Dīn Muḥammad-e-Lārī (died in 979/1571-72) and Shāhmīr (Hibatu'llah) have written Persian commentaries on it. It was published at the Muḥtabāi Press in Delhi, 1898.

Other copies : *Ind. Libr.* MUA p. 22, Nos. 4, 15 ; Asaf p. 812, No. 142 ; p. 814, Nos. 150, 151 ; IvASB No. 1489 ; IvC No. 571. *For Libr.* R p. 458 ; Krafft p. 139 ; Aum p. 137 ; EIO Nos. 2240-41 ; EB Nos. 1534-38 ; Pert Ber p. 351. Lind p. 121.

Ff. 38. S 10.7×7 , 7.7×3.9 , within golden *jadwals*, surrounded by red and blue lines. *Hāshiya*-space also enclosed within blue lines. LL 15-16. Clear bold *Nast.* Or. pap. cream-coloured, and slightly polished. Spaces apparently reserved for diagrams have been left blank. Interleaved with tissue paper. Ornamental '*unwān*'. Cond. good.

179. *Tashrīḥu'l-Aflāk* (تشریح الافلاك).

An astronomical treatise in Arabic by Bahāu'd-Dīn-e-Āmilī, a native of Jabal Āmil in Syria, (whence his *nisbat*) born in 953/1547 and died in 1031/1622. He was a prominent Shī'a theologian of his time and has written a number of books connected with the Shī'a dogma and jurisprudence. His جامع عباسی and مفتاح الفلاح are well known. His كشكول and the Persian *masnawīs*, شیر و شکر and نان و حلوا, are popular. He has also written several mathematical and astronomical treatises. His

and خلاصة الحساب ("Anatomy of Heavens") are held in great esteem. Our MS. represents the latter work. Imāmu'd-Dīn b. Luṭfu'llāh Muhandis Lāhōrī has written a commentary on it called التصريح. Another commentary by مولی عصمت الله is mentioned in Ram p. 427.

Begins :

ربنا ما خلقت هذا باطلا.....فيقول الفقير الى الله غنى بهاء الدين العالمی
هذه دره یتیمه احتوت من فن الهيئة.....سميتها تشریح الافلاك

It is divided into a *muqaddama*, five *fuṣūl*, and a *khātima*. Lithographed, together with the commentary *at-Taṣrīḥ*, in Delhi in 1294/1877 and 1312/1894-95.

Other copies: *Ind. Libr.* MF p. 11 No. 16; *JMB* p. 216, No. 900; *MUA* p. 121, No. 2; *Bh* No. 352; *Ram* p. 422. *For. Libr.* RSAr. 763; *Loth* No. 1043 (vii).

Ff. 396-97. Size same as the above. LL 15. Clear bold *Nast*. Other particulars same as those of the above. Ornamental '*unwān*'.

180. *Al-Mulakhkhaṣ* (الملخص).

The full title of this Arabic treatise on Astronomy is الملخص فی الهيئة. The name of the author is given at the beginning as Maḥmūd b. 'Umar al-Jaghminī, called after Jaghmīn, or Chagmīn, a district in Khwārazm, where he was born. He was an astronomer of repute, and his works on the subject still enjoy great popularity. This *Al-Mulakhkhaṣ* or "Compendium" is very much esteemed, and a number of commentaries have been written on it, of which the most famous are those of Qāzī Zāda-e-Rūmī and Jurjānī. A German translation of the *Mulakhkhaṣ* by Rudloff was published in the *Zeitscher-der D. Morgenl. Ges*, XLVII, 213 et seq. The astronomer probably died in 745/1344-45.

Begins :

الحمد لله كفاء افضاله.....يقول عبد الله الفقير الى رحمة الله محمود بن عمر
الجغميني اني الفت هذا الكتاب في بيان هيئة العالم وسميته الملخص في الهيئة

Other copies : *Ind. Libr.* MF p. 13 No. 20 ; JMB p. 218, No. 921. Generally it is accompanied by the above mentioned commentary, for which see JMB p. 218, No. 918; Bh No. 349. *For. Libr.* RSAr. 760 and 761; Loth Nos. 751-754, 768; Slane No. 2330 ; Bl (Ar.) No. 4945; R (Ar.) p. 190 ; Lind p. 44, No. 322.

Ff. 40b-70. Size of page same as the above ; writ. sp. 7.6×4.2 . LL 15. Other particulars same as those of the above.

181. *Tuhfatu'l-Ustād* (تحفة الاستاد).

A Persian treatise giving directions for determining the *qibla*, the point or direction towards which the Muslims turn their faces while praying. The author, Abu'l-Qāsim also known as Buqrāṭ-e-Samarqandī, says that he wrote the treatise on the سمت قبله, dedicated it to his master, Yūsuf-e-Qarābāghī, and gave it the abovementioned name :

این بنده کترین ابو القاسم المشهور ببقراط سمرقندی از برای بیان
سمت قبله خواست که رساله ترتیب دهد و این لایق فهم هر مبدعی نبود
باین سبب این را بنام نامی مخدومی استاذی حضرت مولانا یوسف
قرباغی مد ظله العالی رقم زده کک تحریر گردانید شعر

تحفة الاستاد لقب دادمش * تحفه باستاد فرستادمش

Begins :

حمد مر محمودی راست که محامد جمیع موجودات راجع باوست

This MS. is an autograph, for in the colophon it is stated :

محرر این نسخه ابو القاسم مشتهر ببقراط سمرقندی در سال هزار و سال
ونه (?) در بلدة کابل که عمرش بهفتاد رسیده بود نوشت

Ff. 71b-77. Size of page the same as above ; writ. sp. 7.8×4 . LL 15. Other particulars same as the above.



ARABIC AND
PERSIAN MANUSCRIPTS
belonging to the Bombay
University Library
Volumes I—LXII.

Volume I (B.U.L.).

MIR'ĀT-E-AḤMADĪ (مرآة احمدی).

The fullest and a most valuable history of Gujarat (as a province of the Mughal Empire) by Mirzā Muḥammad Ḥasan, surnamed 'Alī Muḥammed Khān, "the last of the imperial "dīwāns" of the province, who held the office from 1746-1755, when the Mughal rule in Gujarat became extinct. It gives the history of the province from 1000 to 1760. The veteran historian, Sir Jadunath Sarkar, in his foreword (pp. vi, vii) to the excellent edition of the Persian text of Part II (edited by Mawlawi Syed Nawab Ali, M.A., formerly Prof. of Persian, The College, Baroda, and sometime Education Member and Director of Public Instruction, Junagadh State, and published in the Gaekwad's Oriental Series, Vol. xxxiv, Baroda, 1927), says, with reference to the merits of the work: "The pre-Mughal portion of the "work is necessarily very concise and derivative. But from the "reign of Akbar onwards, his book is unique among the Per- "sian histories of India inasmuch as the author has incorporated "in it the full texts of a very large number of official letters "and orders of the Imperial Government, e.g., *farmans*, *par- "wanahs*, and *dastur-ul-amals*. Thus the best raw materials of "social and administrative history have been preserved by him "for us. This is specially the case with Aurangzib's strenuously "active reign of half a century. For the half century follow- "ing the death of Aurangzib (in 1707), the *Mirat* gives the "fullest history of the civil wars among the Mughal generals, "the Maratha incursions, and the natural calamities and popular "disorders which attended the fall of the Mughal empire in "that province. In fact, we have no such complete, graphic, "and systematic account of that decline and fall in any of our "provinces..... The narrative history is supplemented by a sec- "ond volume giving a very detailed topographical description "of the official classes, their salaries and duties, and the ad- "ministrative system in general. In short, the *Mirat-i-Ahmadi* "is the only work of the class after Abul Fazl's justly famous

“*Ain-i-Akbari*, as a source of accurate information of diverse kinds relating to the Mughal empire.”

Begins: فهرست نسخه دفتر کل حمد بادشاه مالک الملکی کہ نصب و عزل

The whole work consists of Parts I and II, and a *Khātima*. Part I and the *Khātima* were published by the *Fathu'l-Karīm* Press, Bombay, 1306/1888-89. Part II has been published in the Gaekwad's Oriental Series mentioned above, and the supplement was translated into English, with explanatory notes and appendices, in 1924, by the abovementioned Prof. Sayed Nawab Ali and C. N. Seddon, Esquire, I. C. S., sometime Revenue Minister, Baroda State. About a third of the first part, that is, up to the death of Akbar, was translated by Dr. J. Bird, in his *History of Goozerat* (Or. Transl. Fund, 1834). See also Bayley's "*The Local Muhammadan Dynasties Gujarat*", 1886.

The first part of the *Mir'āt-e-Aḥmadī* was translated into Gujarati by Qāzī Nizāmu'd-Dīn of Ahmedabad in 1913, and the *Supplement* in 1919. The second part, as published in the Gaekwad Oriental Series, was recently translated into graceful Gujarati by Dīwān Bahadur K. M. Jhaveri, M.A., LL.B., two *khands* or "parts" of which were published by the Gujarati Vernacular Society, Ahmedabad, in 1933-34. It is a valuable contribution of permanent importance to the historical literature of the Gujarati language. An Urdu translation—not very accurate—of a portion of the *Mir'āt* by M. Razīu'l-Ḥaqq was published some years ago under the title of *Ā'ina-e-Gujarāt*.

This MS. contains only two parts. At the end of the second part, it is stated that it was completed on 10th Šafar, 1175/10th September, 1761.

Dated Thursday, 10th Posh, Sambat 1881, copied for Brijdās, son of Rangildās of Nāgar, Bishnaw Community, at Junagadh.

Other copies: *Ind Libr.* BBRAS p. 20, No. 7; Bk vii No. 611. *For. Libr.* Morley pp. 84-86; Cat. Codd. Or. Lugd. Batav. Vol. iii, p. 13; EIO No. 444; R pp. 288-89; Lind p. 122.

S 10.9 × 6.6, 7.7 × 4.7. No *jadwals*. LL 17. Ind. Nast. Or. pap. Blank spaces left for headings of sections to be written in red. Slightly wormeaten. Cond. good.

Volume II (B. U. L.).

WĀQE'ĀT-E-BĀBURĪ (واقعات بابرى).

A complete copy of the Khān Khānān's Persian translation of Bābur's famous *Memoirs* originally written in Chaghtā'ī Turkī. It is sometimes called *توزک بابرى* also. The translation was made by Akbar's order in 998/1589. 'Abdu'r-Raḥīm Khān Khānān (b. in 964/1556 and died in 1036/1626), celebrated as a general, was a great patron of learning and literature and was himself wellversed in Arabic, Persian, Turkish, and Hindi. His liberal patronage attracted men of learning from Persia. For his life see Blochmann's *Ā'in-e-Akbarī*, Vol. I, pp. 334-339. An English translation of the *Wāqe'āt* by Leyden and Erskine was published in London in 1826; and an abridged edition of it was also published in London in 1844. Leyden and Erskine's translation, annotated and revised by Sir L. King, was published in two volumes at Oxford in 1921. Extracts from the *Wāqe'āt* have been included in Elliot's *History of India*, Vol. IV, pp. 221-287. The original Turkī text was published by N. Ilmiński at Kazan in 1857. A French translation from the Turkī was made by M. Pavet de Courteille, Paris, 1871. An English translation of the original by Mrs. Beveridge was published in London in two volumes in 1921. Another Persian version made by مرزا پاینده حسن of Ghazni is noticed in Br Sup Hnd No. 1351, and in EB No. 179. A third Persian translation by شیخ زین الدین, with the *takhalluṣ* وفاتى, is quoted in EB No. 376 (68). The Turkish text, edited by Beveridge in 1905, was published in the "E. J. W. Gibb Memorial" Series.

Begins: در ماه رمضان سنه هشتصد و نود و نه در ولایت فرغانه بادشاه شدم
Ends:

شیخ کورن يك را بکوالیار فرستاده شد که کوالیار را بایشان سپرده بعد
هر چه که از حضور ارشاد خواهد شد مطابق آن عمل خواهند کرد

Other copies: *Ind. Libr.* Bk vii No. 549; a fine illuminated copy is preserved in the Alwar Palace Library; *IvASB* No. 113.

For. Libr. EIO Nos. 216-218; Br p. 162; R p. 244; RS No. 75; EB Nos. 180-183; EU Nos. 205-207; Lind p. 124.

S 11×7.4, 8.4×4.3. No *jadwals*. LL 17. *Nast.* Eur. pap. Cond. good.

Volume III (B. U. L.).

TAFSĪR-E-HUSAYNĪ (تفسیر حسینی).

The famous Persian commentary on the Qur'ān, also known as مواهب عليه, by Kamālu'd-Dīn Husayn Wā'iz-e-Kāshifī of Herāt (died in 910/1504). He flourished in the reign of Abu'l-Ghāzī Sultān Husayn (873-911/1468-1505) and was patronized by his minister, امیر علی شیر, himself a learned poet and patron of men of letters. The author was an accomplished scholar and an eloquent preacher. Besides the above work, he has also written *Jawāhiru't-Tafsīr*, a more extensive commentary on the Qur'ān, *Anwār-e-Suhaylī*, *Akhlāq-e-Muḥsinī*, *Makhzanu'l-Inshā*, *Rawḍat-u'sh-Shuhadā*, etc. The MS. is divided into two parts.

Part I. In his preface to the work, Kāshifī says that he undertook to write it for his patron, the abovementioned minister, in 897/1492. At the end there is a quatrain composed by his son, which gives the following clever chronogram of the date, the month, and the year of completion: دوم شهر ز شوال, which is equal to 899/1494.

Begins: بعد از تمهید قواعد محامد الهی و تاسیس مبانی ثناخوانی

This part consists of the first half of the work, from the beginning of the Qur'ān to the eighteenth chapter.

S 10.6×5.7, 8.1×3.5, within golden *jadwals*. LL 27. Ind. *Naskh*. The original Qur'anic text is distinguished from the commentary by a red line drawn over the former. Or. br. pap. Oriental strong leather binding. At the end of the MS. on the two sides of the page at bottom, there are two small octagonal seals of Muḥammad 'Abdu'l-Malik of Tonk, and on the back of the page a memorandum note, which says that the volume was sold by Muḥammad Zuhūru'l-Islām, son of Muḥammad 'Abdu'l-Malik mentioned above, to Ḥāfiẓ 'Abdu'l-Ḥamīd Khān of Tonk. The amount for which it was sold was noted down, but the writing has been effaced. Three seals of Zuhūru'l-Islām and four of witnesses. Cond. very good.

Part II contains the remaining half of the commentary and begins with: کبیر در مواهب صوفیان بادیه

Dated 1st Rabī' I, 1128/1716; copied by Muḥammad Shahīd of Muradabad, by the order of Mīr 'Abdu'l-Laṭīf Khān.

Other copies of the *Tafsīr*: *Ind. Libr.* MF viii 66; JMB p. 305, No. 1706; Anj. Isl. Ahm.; Bij. Mus. No. 20; Asaf i p. 564, Nos. 257 and 262; Bh Nos. 147-148; IvASB Nos. 959-67; *For. Libr.* EIO Nos. 2681-2690; R pp. 9-11; RS No. 1; EB Nos. 1805-1808; Fleis. p. 390.

S 13.1×9, 9.9×5.9, within golden *jadwals* surrounded by blue lines. LL 19. Fine Ind. *Naskh*. Or. cream-coloured paper. Original text of the Qur'ān in red. Two octagonal seals of Muḥammad 'Abdul-Malik bearing the date 1283/1866-67. On the next page a memorandum note to the effect that the volume was sold for ten rupees by Muḥammad Zuhūru'l-Islām, son of Muḥammad 'Abdu'l-Malik (Tutor to the Nawwāb of Tonk), to Ḥāfiẓ Muḥammad 'Abdu'l-Ḥamīd Khān of Tonk, on 2nd Rajab, 1324. Two seals of the seller and three of witnesses. Oriental strong leather binding, tooled. Cond. very good.

Volume IV (B. U. L.).

MUNTAKHAB-E-SHĀH-NĀMA (منتخب شاهنامه).

The well-known *prose* abridgement of Firdawsī's great *Shāh-nāma*, with extracts from it extending over the period from Gayūmars to Ardashīr, by Tawakkul Beg, son of Tolak Beg. It is also called خلاصه شاهنامه, تاریخ دلگشا, and تاریخ شمشیر خانی. It is stated in the preface that in 1063/1652, Prince Dārā Shukōh, then governor (صوبه دار) of Kābul, sent Tawakkul Beg as واقعہ نویس and امین to Ghaznī, where he made this abridgement at the request of Shamshēr Khān, the Governor.

Begins: حمد بی غایت و ثنای بی نہایت مرحضرت کبریای واجب الوجود را

It was printed at Calcutta in 1263/1846 and lithographed in Delhi, Cawnpore, and Lucknow. It was translated into English by J. Atkinson in 1832. A metrical Hindustani translation, entitled شاهنامه منظوم, by Mūlchand, poetically surnamed *Munshī*, is noticed in Blumhardt No. 108. For a later abridged edition of Firdawsī's *Shāhnāma*, by Bahādur 'Alī, which is practically a copy of Tawakkul Beg's *Muntakhab* with the verses quoted in the *Muntakhab* omitted, see Vol. XXXVIII below.

Dated 2nd Z. Qa'da, 4th Julūs year of Akbar II, 1224/1109.
Copied at Shahjahanabad.

Other copies: *Ind. Libr.* MF p. 152, No. 89; Bk No. 10; MRD p. 97; DU p. 3; BISM No. 69. *For. Libr.* R p. 539; EIO Nos. 884-890; EB Col. 453; Br p. 290; RBr p. 110; Pert Berl Nos. 708 and 709; Edin No. 270; Br Sup Hnd No. 235; Lind p. 220; EU No. 270.

S 11.2×6.5, within *jadwals* 6×4.3. LL 17. *Ind. Shik.* with one blue and two red ruled border lines. Or. cream-coloured paper. Lower edges wormeaten. Cond. good.

Volume V (B. U. L.).

FARHANG-E-JAHĀNGĪRĪ (فرهنگ جهانگیری).

A well-known dictionary of purely Persian words explained in Persian by Jamālu'd-Dīn Ḥusayn Injū b. Fakhru'd-Dīn Ḥasan of Shīrāz, who came to India and entered the service of Akbar in 993-94/1585-86. Jahāngīr appointed him Governor of Bihār and gave him in 1027/1617 the title of 'Azudu'd-Dawla. He died at Agra some time after 1030/1620. He completed the work in 1017/1608 and dedicated it to Jahāngīr. It is based on forty-four works on Persian lexicography. For a detailed account of the dictionary see R pp. 496-98 and *Journ. Asiat.*, 1871, pp. 106-24. The copy noticed in the RBr "contains "copious marginal notes by Sir W. Jones, who writes in the "beginning: 'many corrections of this valuable work, and many "additions to it, may be found in the *Sirajulloghah* by Siraj- "ud'din Ārzū, and in the *Majmau'lloghah*.'" The *Farhang* was lithographed at Lucnow in 1293/1876.

Begins: * آنکه بر لوح زبانها حرف اول نام اوست *

* آن همی گوید آله این ایزد و آن تنگری *

حمد یحدر و سپاس یقیاس مر صانعی را سزاوار است

Dated Rabī' I, 193 (? , prob. 1093/1682). Copyist, Abu'l-Fath.

Other copies: *Ind. Libr.* MF pp. 54-55, Nos. 28 and 29; JMB p. 429, Nos. 2933 and 2934; Asaf i p. 1456, No. 263; MUA p. 55, Nos. 9, 10, and 12; Bk ix No. 797; Buh p. 193. *For. Libr.* R pp. 495-98; Pert Berl pp. 192-97; Aum pp. 105-06; Mehr p. 24; Br. Cam. Cat. pp. 229-30; Rosen Pers. MSS. p. 298; EB Nos. 1734-46; EIO Nos. 2481-93; RBr pp. 18 and 19.

S 10×5·1, 7·5×3·2. No *jadwals*. LL 25. Ind. Nast. Or. pap. Words which are explained are written in red. Some folios affected by damp; some repaired at top. Cond. fairly good.

Volume VI (B. U. L.).

TA'RĪKH-E-AḤMAD
SHĀH-E-DURRĀNĪ (تاریخ احمد شاه درانی).

A history of the celebrated Afghan King, Aḥmad Shāh-e-Durrānī, by Munshī 'Abdu'l-Karīm. In the Introduction (f. 4b) the author says: "when I had finished the history of شجاع الملك, who, with the assistance of the British, had marched in 1255/1839-40, from Ludhiana to Khorāsān, and, after defeating the rebels, had ascended the throne of his ancestors, I desired to write an account of the Durrānīs and their genealogy, from the beginning of the reign of Aḥmad Shāh-e-Durrānī. I, therefore, collected books bearing on the subject and abridged them into the present work. I have also given a brief account of the Chishtī saints and also of the rulers of Turkistān, on account of the close proximity of the country to Afghanistan. Mention has also been made of the stages between Peshawar and Herāt. I have chiefly drawn upon the history of Imāmu'd-Dīn-e-Ḥusaynī, who had lived for a long time in Afghanistan and brought his work, after a good deal of research (بکمال تحقیق), down to 1212/1797-98, in the reign of Zamān Shāh. From that year onwards whatever I had heard and ascertained from respectable and reliable residents of Kābul, Qandahār, and surrounding places, I have given in brief at the end of the book."

This Ta'rīkh may be regarded as an abridgement of Imāmu'd-Dīn-e-Husaynī's work, with some additional matter thrown in. The name of the historian as given in Bk (vi, No. 530) is حسینی, but in R (iii, p. 905) it is چشتی. Both the words حسینی and چشتی are correct. Here the name clearly appears as امام الدین نامی حسینی. نسب چشتی طریقت. The history comes down to the murder of شجاع الملک and مکناتن his vizir, and the withdrawal of the British troops from Afghanistan. The latest date mentioned is 1264/-1847-48, in which year it is stated that Amīr Dost Muḥammad Khān was alive and was ruling in Kābul.

Begins: علم افرازی دیر قلم بمیدان تحریر محمدت قهرمانی که جنود

This MS. appears to be a 'press-copy', or it may be a copy of the edition printed at Lucknow in 1266/1849-50. It has a preface written by 'Abdu'r-Raḥmān b. Hājī Muḥammad Roshan Khān, who says that, after the great fights and battles of ancient kings, the exploits (محاربات) of Aḥmad Shāh-e-Durrānī are most marvellous. He, therefore, hastened to have Munshī 'Abdu'l-Karīm's history of the king published (ff. 3b and 4). Towards the end there is a خانمہ الطبع, in which it is stated that it was printed by the order of 'Abdu'r-Raḥmān Khān b. Hājī Muḥammad Roshan Khān and that the copy was made by Ghulām-Murtazā b. Ghulām-Nabī b. Khān-Muḥammad, on Tuesday, 20th ماهہ (on the margin مکرری, i.e., بکرری) 1914 (i.e., 1274/1857), at Lahore. A lithographed copy of the book entitled تاریخ احمد is mentioned on p. 68 of the Oriental College Magazine, Lahore, for November, 1927, and is shown there as belonging to the Kapurthala State Library. It was lithographed at Lucknow in 1266/-1849-50.

Other copies: *For Libr.* R p. 1054a, xi, and 905b; Br Sup Hnd No. 228.

S 10×6, 7×3.8. No *jadwals*. LL 13. Clear Ind. Nast. Or. br. pap. Cond. good.

Volume VII (B. U. L.).

SHARH-E-SIKANDAR-NĀMA (شرح سکندر نامه).

A commentary on the famous 'Alexander Book' of Nizāmī of Ganja. The name of the author is not given.

Begins: الحمد لله رب العالمين.....خدایا جهان بادشاهی تراست

On comparing this MS. with the printed commentaries by محمد گلموی, محمد غفران, and عبدالمجید خان, I find that it does not agree with any of them. This is a complete copy.

Dated 4th Rabī' I, 1241/17th October, 1825. Copied at Shah-jahanabad. Name of copyist effaced.

S 11.1×6, writ. sp. in the earlier portion 8.5×3.7, later on 6.3×3.7. No. *jadwals*. LL 14-19. Ind. Nast. Or. pap. Somewhat wormeaten, but repaired. Cond. good.

Volume VIII (B. U. L.).

MISBĀHU'Z-ZULAM (مصباح الظلم).

A religious Shī'a work by Muḥammad Ḥasan b. Muḥammad Ḥusayn-e-Dāmaghānī. In the Introduction he says that, as he was not blessed with a son, who after his death would have prayed for his salvation, he composed the work on the اصول عقاید (of the Shī'as), so that those who would read his book might pray for his salvation. It is divided into a *muqaddama*, five *bābs*, and a *khātima* as follows:

باب اول در معرفت واجب الوجود
 " دوم " بیان نبوت و رسالت انبیا و رسل و مرتبه خاتمیت
 " سوم " " امامت و خلافت بلا فصل امیر المومنین علی
 " چهارم " " امامت ائمه اثنی عشر
 " پنجم " " معاد جسمانی
 خاتمه " " معراج جسمانی و بیان مذاهب صوفیه

Begins:

الحمد لله الذى خلق الانسان و عليه البيان..... اما بعد بر پيشگاه حضور
الوالا لباب عرضه ميدارد بنده جانی محمد حسن ابن محمد حسين دامغانی

The writer is evidently a rabid Shī'a, who delights in abusing Abū-Bakr and 'Umar, as for example, in the section on نبوت و امامت. A peculiarity of the MS. is that at the top of each page is mentioned the *bāb* dealt with and at the bottom the particular *subject* treated of.

Dated 4th Rabī' I, 1263/20th February, 1847. This is the first *musawwada* or "original draft" written by the author himself. It is, therefore, an autographic copy. The colophon is as follows:

تمام شد تالیف و تسوید این رساله در شب چهارم شهر ربیع الاول ۱۲۶۳
هجریه چون مولف در اتمام این کتاب مستعجل بود و این مسوده اول
است که خود مستعجلاً مرقوم داشته

S 14.4 × 8.5, 9.7 × 5.1. No *jadwals*. LL 15. Persian *Nast.* Or. pap., margins of several folios contain notes and sometimes the continuation of the text. Headings of sections in red. Slightly wormeaten. Cond. good.

Volume IX (B. U. L.).

LĪLĀWATĪ (لیلاوتی).

Another copy of Fayzī's translation of Bhāskarāchārya's Sanskrit work on Arithmetic etc. For sources of Fayzī's life, the date of the composition of *Līlāwatī*, references to other copies, etc., see Vol. 11 (Govt. Coll.) noticed above.

Begins: اول ز ثناء پادشاهی کویم * وانکه ز ستایش الهی کویم

The MS. ends with the chapter on the Determination of Shadow. It was finished on 16th Rabī' II, the 33rd year of the reign of Shāh 'Ālam, corresponding to 1206 A.H./13th December, 1791 A.D.

S 6.25 × 4.5, 4.25 × 2.8. LL 12 to 13. Writing on margins also. Ind. *Shik.* Sums and figures in red. Ind. pap. Wormeaten, but protected with tissue paper.

Volume X (B. U. L.).

QASĀ'ID-E-'URFĪ WA (قصائد عرفی و منطق الطیر)
MANTĪQU'T-TAYR

A composite MS. containing (1) nine *qaṣīdas* of 'Urfī and (2) an incomplete copy of the *Mantiqu't-tayr*.

(1). QASĀ'ID-E-'URFĪ (قصائد عرفی).

Nine *qaṣīdas* (on the first 15 folios) of the famous Persian poet 'Urfī, who died at Lahore in 999/1580. For particulars of his life, works, sources of biography, commentaries, and other copies, see Vol. 65 (Govt. Coll.) noticed above.

Begins:

ای متاع درد در بازار جان انداخته

These *qaṣīdas* are not arranged in alphabetical order.

S 7.9×4.4, 4.7×2.4. No *jadwals*. LL 15. Ind. Nast. Titles of the *qaṣīdas* in red. Ind. pap. Bound up with the next.

(2). MANTĪQU'T-TAYR (منطق الطیر).

A defective and incomplete copy on ff. 16-41 of the celebrated Sufistic poem of Shaykh Farīdu'd-Dīn 'Aṭṭār, composed about 583/1187. The *Mantiqu't-tayr* or "Speech of Birds", the most famous of his mystical *masnawīs*, "is an allegorical poem of something over 4,699 couplets. Its subject is the quest of the birds for the mythical Simurgh, the birds typifying the Sufi pilgrims, and the Simurgh, God, the truth" (Br. Lit. Hist. Pers., Vol. II, p. 512). The poem was printed several times in the East. It was published by Garcin de Tassy in Paris in 1857, and a French translation of it by the same appeared in 1863. An excellent English version of the poem, the first of its kind, by Mr. R. P. Masani, M.A., was published in 1924 under the title of "The Conference of Birds." For particulars of the life and works of 'Aṭṭār, see Vol. 24 (Govt. Coll.). This copy is defective, the first few pages being missing.

Begins:

ور تو آئی خود بهستی آشکار * صد قفات از پی در ارد روزگار

As stated in the colophon it was finished on Sunday, 23rd Rabī' I, 1004/16th November, 1595, by 'Ādil Beg (?) at Lahore.

Other copies: *Ind. Lib.* Asaf. p. 490, Nos. 78, 839, 946; *Punj. Univ. Or. Coll. Mag.* for May, 1927; *Kapurthala State Libr. Or. Coll. Mag.* for August, 1927; Bk No. 46 (III), 50, 51; *IvASB* No. 477 (7), 479 (1), 480 (1); *IvC* No. 205, 674 (14); *Buh* No. 300 (iv), 301; *Spr* p. 354. *For. Libr.* EIO Nos. 1031 (5), 1043-45; *EB* Nos. 622 (13), 628-31; *Pert* pp. 73, 777; *R ii* pp. 577, 578, 816, 870; *Fl i* p. 509, 511.

Ff. 26. S 7·9×4·4, 5·8×2·8. No *jadwals*. LL 17. *Ind. Nast.* *Ind.* pap. Wormeaten, but protected with tissue paper.

Volume XI (B.U.L.).

TAZKIRATU'SH-SHU'ARĀ (تذكرة الشعراء).

An old copy of the famous "Memoirs of Persian poets" by دولتشاه of Samarqand, composed in 892/1487 and containing a مقدمه, in which ten Arabic poets are noticed, seven طبقات comprising notices and short specimens of the poems of about a hundred and thirty-five Persian poets, and a خاتمه devoted to an account of six contemporaries of the author. A detailed list of the biographies is given by S. de Sacy in his *Notices et Extraits*, vol. iv, pp. 220-272. Hammer's *Schöne Red. Pers.* and Ouseley's *Biographical Notices of Persian Poets* are based on these Memoirs. The text was lithographed at Bombay and Lahore. An excellent critical edition, forming the first volume of his Persian Historical Texts Series, was published by Professor Browne in 1901. The author gives an account of himself حسب حال مولف و سبب تحرير اين تاليف in the Introduction to his *Tazkira*. See also Browne's *Lit. Hist. Pers.*, vol. iii, pp. 436-437, the Introduction to his edition of the text, and EIO Nos. 656-663. A Turkish translation entitled سفينة الشعراء was published in Constantinople in 1259/1843-44.

This is a somewhat defective copy: about twenty lines at the beginning are missing and the first few pages are mutilated.

These latter have been mounted and the missing text supplied in another hand.

The MS. begins with: بنطق كلام لا احصى ثناء عليك

The two folios at the end are in a different and later hand. The greater portion of the book is no doubt of an earlier date. A cursory comparison of this MS. with the text edited by Professor Browne shows that in several places the text of our MS. is decidedly better and more correct. The following quotations will bear out this statement. On p. 93 of Prof. Browne's edition the last couplet is:

* نبود پیش دو خورشید و دومه تاری تیر *

* که بود لمعه از خاطر مختاری تیر *

Our MS. fol. 171, gives the verse as follows:

* نبود پیش دو خورشید و دومه تاری تیر *

* گر برد لمعه از خاطر مختاری تیر *

On p. 94 of the European edition, after quoting the *maṭla'* of a certain *qaṣīda* by 'Uṣmān Mukhtārī and that of Khāqānī's celebrated *jawāb* to it, viz.:

* مرادل پیر تعلیمست و من طفل زبان دانش *

* دم تسلیم سر عشر و سرزانو دبستانش *

Dawlatshāh refers to the *jawāb* of Amīr Khusraw of Delhi and says that "nowadays Mawlānā Jāmī is engaged in writing his *jawāb*." Professor Browne's edition does not quote the *maṭla'* of Jāmī's *jawāb*, but our MS. supplies this omission as follows:

* دلم طفل نوآموزست و خاموشی دبستانش *

* سبق نادانی [و] دانا دلم طفل سبق خوانش *

On p. 97 of Browne's edition, one reads a couplet of Sanā'ī's *Ḥadīqa* as follows:

بوالفضولی سوال کرد از وی * کین چه جایست یک پوست و دو پی

Our MS. gives it as:

بوالفضولی سوال کرد از وی * چیست این خانه شش بدست و سه پی^۳

The colophon of Dawlatshāh given in Browne's edition is not found in this copy, in which the text ends with ولایت ستان باش. The person, Muḥammad or Faqīr Muḥammad, who supplied the missing folios towards the end says:

تمام شد اوراق که ازین تذکره دولتشاهی ضائع شده بودند

and dates the remark 5th Ramazān, 1273/1857.

Other copies: *Ind. Libr.* MF vii, No. 15; Asaf p. 318, No. 36; Kapurthala (see *Or. Coll. Mag.* for August, 1927); IvASB No. 218; IvC Nos. 49, 50; Buh No. 90; Bk viii, Nos. 680, 681; Spr 7, 8. *For. Libr.* R i p. 364; Aum p. 1; Flueg. ii p. 366; Dorn p. 349; EB Nos. 348-359; EIO Nos. 656-663.

Ff. 209. S 8.6×6.1, 6.5×4.6. No *jadwals*. LL 17. *Ind. Nast.* *Ind. pap.* Headings of notices in red. Wormeaten, but protected with tissue paper. Cond. good.

Volume XII (B. U. L.).

SINGHĀSAN BATTĪSĪ (سنگھاسن بتیسی).

A Persian version of one of the most interesting and popular collections of Indian tales known in the original Sanskrit as *Sinhāsandwātrinshatī*, i.e., the "Thirty-two stories of the throne." These are said to have been told by the statues (پوتلی, Sans. *puttalī*) of thirty-two maidens on a throne, which was alleged to have been discovered by Rājā Bhōj in the eleventh century A.D., when he desired to sit on it. As this MS. does not contain any preface or introduction, it is difficult to find out who the translator is. In the colophon, which gives the date of transcription, neither the name of the translator nor that of the scribe is given.

The MS. begins with : یک وقت سری مہادیو برکیلاش پربت

This story-book seems to have been extremely popular in India. Besides the Bengali, Maharashtri, Hindi, and Urdu versions of it, the following eight different Persian versions have also been noticed: (1) Perhaps the oldest version is that which was made by 'Abdu'l-Qādir Badāūnī by the order of Akbar, in 982/1574-75, entitled *Khīrad-Afzā*, and revised in 1003/1594-95; (2) another was composed in the same reign by Chaturbhujdās Kāyath, entitled *Shāhnāma*; (3) in the next reign, that of Jahāngīr, Bhārimal brought out a third version in 1019/1610; (4) Ibn-e-Harkaran or Bisab Rāi produced another in the reign of Shāhjahān; (5) during the reign of Awrangzeb, one Kishandās Bāsudewa of Lahore is reported to have made a fresh recension; (6) another by Chānd bin Mādhurām and (7) an anonymous one entitled *Gul-Afshān* are noticed in Mehren, p. 20, and Rieu vol. i, p. 230, respectively; and (8) a modern translation by سید امداد علی and سیوہای کاتبہ was made in 1845 for Mr. Bayley (Rieu vol. iii, p. 1006). A French translation of a Persian version by Baron Lescallier was published in New York in 1817. The oldest Hindi version in the *braj bhāshā* is that of Sundar-dās, who bore the title of *Kawī Rāi* under Shāhjahān. This was put into Urdu in 1801 by Lallūjī Lāl Kawī and published in Calcutta, Agra, and London. A metrical version by Chaman was published at Cawnpore in 1869. A prose version by Rajā Durgā Prasād was brought out at Agra in 1862. For a Hindustani version see EB No. 1324 and Garcin de Tassy's *Hist. de la Liter. Hindust.*, 2nd edition, vol. ii.

According to the colophon our MS. was finished in 1225/1810.

Other copies: *Ind. Libr.* Cama p. 171; Bh No. 446; IvASB Nos. 1701, 1702. *For. Libr.* EIO No. 1988; R ii, p. 763; Pr pp. 1034, 1035; EU No. 329; Br p. 398.

S 7.5×4.5, 5.7×2.9. Ruled borders of blue and double red lines. LL 13. Or. pap. Headings in red. Cond. good.

Volume XIII (B. U. L.).

NAL DAMAN (نل دمن).

The famous Persian *maṣnawī* by Fayzī (or rather *Fayyāzī*, as he calls himself here), the poet-laureate of Akbar, dealing with the love romance of Nal and Damayantī, which is regarded as “one of the most beautiful love-stories in the world” (Penzer’s *Nal Damayantī*). The story is very old and of unknown date and authorship. The oldest and most important version of it is that found in the *Mahābhārata*. From this version, practically all subsequent Indian translations, adaptations, and abridgements have been made. One of the most important is found in Somdeva’s *Kathāsaritsāgara* (XIth cent. A.D.), for a summary of which see Penzer’s *The Ocean of Story*, vol. iv, Lond., 1926.

For sources of the life of Fayzī see Vols. 11 and 89 (Govt. Coll.) noticed above. An excellent notice of his life and works is given in Bk ii, pp. 202 et seqq. In the year 993/1585, when he was forty years of age, Fayzī projected a scheme for writing a complete *jawāb* to Nizāmī’s *Khamṣa*; but unfortunately he died before he could complete it. He had planned to write (1) مرکز ادوار (completed in 993/1585) as a parallel poem to Nizāmī’s لیلی و مجنون to نل دمن (3); خسرو و شیرین to سلیمان و بلقیس (2); مخزن الاسرار (4) هفت پیکر to هفت کشور (5) سکندر نامه to اکبر نامه. Accordingly *Nal Daman* is the third poem of the projected quintuple. It was composed in 1003/1594-95. Several editions of it have appeared in Calcutta, Lucknow, and other places. A part of it was printed in Spiegel’s *Chrestomathia Persica*, Leipzig, 1846. Sūrdās (died about 1563), the celebrated Hindi poet, made a Hindi version of it.

ای در تک و پوی تو ز آغاز * عنقای نظر بلند پرواز
Begins:

Others copies: *Ind. Libr.* Asaf p. 1492, Nos. 142, 150; Punj. Univer. (see Or. Coll. Mag. for Feb., 1928); IvASB No. 696; Bk ii Nos. 263, 264; Spr p. 402. *For. Libr.* R ii p. 670;

EB No. 1057; EIO Nos. 1468-78; Pert Berl p. 905; Aum p. 38; Mehren p. 42.

S 10.2 × 6, 7.3 or 7.6 × 3.4 or 3.7 within *jadwals* of blue and double red lines. LL 14 to 19. Ind. Nast. two different hands. Or. pap. Some lines incomplete. Blank spaces for headings of sections. Cond. good.

Volume XIV (B. U. L.).

MUNSHA'ĀT-E-ṬUGHRĀ (منشآت طغرا).

The prose works of Mullā Ṭughrā of Mashhad, who came to India and was appointed tutor to Prince Murād by Shāh-jahān. He has praised Murād in a number of prose treatises known for their highly ornamental and florid style. He travelled with the Prince in the Deccan, and accompanied him on his expedition to Balkh. He finally settled at Kashmir, where he died about 1078/1667, and was buried beside the tomb of Abū Tālib *Kalīm*, whom he had satirised. Though a poet of distinction, he is better known as a prose-writer, whose treatises enjoyed wide popularity in India, and were published in several places. He is the author of a voluminous *dīwān*, in which, and especially in a *qaṣīda* in praise of Rājā Jaswant Singh, he has used many Hindi words. For his life see *Sarw-e-Āzād*, Bk iii No. 333; EB No. 1389; EIO No. 1586; and R ii p. 742.

Begins: روزکاریست که چشم انتظار این امیدوار در راه تر صد ورود

The volume contains fourteen *risālas* as follows:

- (1) رقعات طغرا (ff 1-28). This *risāla* begins with:

روزکاریست که چشم انتظار این امیدوار

- (2) انوار المشارق (ff 29-43b). This contains a description of the Spring.

Begins: انوار المشارق طغرا اگر الخ ای جوش دل صراحی

- (3) معراج الفصاحت (ff 43b-48). Written in praise of Sayyed Bahādur Khān.

Begins : معراج الفصاحت طغرا بعرش خیال الخ از حق سخنی

- (4) حسن و عشق (ff 48-53). An allegorical account of two royal youths, viz., عشق and حسن.

Begins : راویان اخبار و ناقلان آثار

- (5) کربه قلم (ff 53-57b). Describes the Rainy season and

begins with : کربه قلم خطاب این رقم دردناک طغراست

- (6) کلمه الحق (ff 57b-61b). Complains of the want of liberality in the king and his son and begins with :

کلمه الحق طغرا حجتی است الخ دوران چو در ستایش

- (7) جلوسیه (ff 61b-77b). Describes the accession of Awrangzeb and begins with :

جلوسیه طغرا عبارتست الخ ای کوکبهات فروغ الخ

- (8) آشوب نامه (ff 77b-178b). In praise of Zulālī's seven Persian *masnawīs*.

Begins : ز نظم و نثر چو پر شور بود الخ شکر ناظمی که

- (9) نمونه الانشاء (ff 179-184). In praise of Awrangzeb.

Begins : طغرای فردیت ایما چون بتحریر الخ سیمین ورقی زیاسمین

- (10) وجدیه (ff 185-206). Contains metaphors taken from Music.

Begins : این نامه که آوازه در انشاء دارد الخ نغمه دلنشین ترنم

- (11) ثمره طبی (ff 206-226). This *risāla* contains metaphors taken from Medicine.

Begins : ای درد تو بهتر از دواى دگری الخ شکر حکیمی که

- (12) ضیافت معنوی (ff 226-233). On a famine which prevailed in the Deccan.

Begins : ضیافت معنوی طغرا الخ بدکن سال غم

- (13) چشمه فیض (ff 233-271). Describes the معراج of the Prophet and begins: چشمه فیض طغرا نام الخ ای ملک وجود

- (14) پریشانہ (ff 271b-282). Praises Shāh 'Abbās III of Persia.

Begins : پریشانہ طغرا چون بنام خدیو ایران الخ ای راقم فرد

Most of these treatises were published with marginal notes at Cawnpore in 1871. On ff. 43b, 61b, and the last, the name of the scribe is mentioned as لاله اجودھا پرشاد شاگرد مولوی نجابت خان. The colophon gives the date of the copy as سنہ ۱۲۰۱۷ عیسوی, which stands for 1712.

Other copies : *Ind. Libr.* Anjum. Isl. Ahmednagar; Asaf p. 116, No. 180, and p. 122, No. 65; Bk iii pp. 333; IvASB Nos. 371-373; St No. 17, on p. 90; IvC No. 145; DU p. 18. *For. Libr.* EB Nos. 1389, 1390; R ii pp. 742-744, 850, 876; Perts p. 24; EIO Nos. 1586-1591. R Br p. 112.

Ff. 282. S 8.3×4.9, 6×3.5. No *jadwals*. LL 14. *Ind. Nast.* *Ind. pap.* Headings in red. Slightly wormeaten, but protected with tissue paper. Cond. good.

Volume XV (B.U.L.).

✓ 'IYĀR-E-DĀNISH (عیار دانش).

This is a simplified prose version in Persian of the famous *Anwār-e-Suhaylī*, made by Abu'l-Fazl in 996/1588. In the preface he says that he was ordered by the Emperor Akbar to produce in simple language and easy style an abridged version of Kāshifī's *Anwār*. He did so and restored, on the basis of the older Persian version of Naṣru'llāh, the two introductory chapters which had been omitted by Kāshifī. Abu. Fazl was born at Agra in 958/1550, studied the various branches of Islamic learning under his learned father, and entering

Government service rose to the position of Prime Minister. He wrote the great history of Akbar entitled *Akbarnāma*, which comes down to the year 1010/1601, within a year of his death. The *Akbarnāma* includes in its third volume the famous *Ā'in-e-Akbarī*. He was assassinated on 4th Rabī' I, 1011/12th August, 1602. For an account of his life see *Inshā-e-Abu'l-Fazl*, or *Makātīb-e-'Allāmī*, *daftar* iii, in which Abu'l-Fazl gives his own autobiography, Blochmann's translation of the *Ā'in-e-Akbarī*, and the *Darbār-e-Akbarī*. For the original Sanskrit and its various versions in many languages of the world (including Pahlawi, Arabic, and Persian), see Keith-Falconer's *Fables of Bidpai*. The date of completion is given by Abu'l-Fazl in six different eras, probably with the object of protecting it from the vagaries of copyists. But in spite of this precaution the relentless scribes have played havoc with them. [The dates given in EIO No. 767 differ from those of our copy, but are in some respects more correct. As stated in our copy, the work was completed on (i) the Farwardīn Day, 19th Tirmāh of the Ilāhī era, 33rd year*,=(ii) 22nd Tirmāh of the Jalālī era 1005†,=(iii) 14th Ādarmāh-e-qadīmī, 977 of the Yazde-jardī era¶,=(iv) Sunday, 15th Sha'bān, 907 A.H.**,=(v) 17th Āsār, 1645††,=(vi) Rūmī year 899‡.

The MS. begins: سپاس ازل و ابد خداوندی را

The text was lithographed at Lucknow, 1892. An Urdu translation of it is known as *Khīrad Afrōz*. On the back of the

*Same as in EIO.

†In EIO the year given is 51, which is absurd.

¶Here 977 is wrong. EIO gives 967 or 957. Of course 957 is the correct year, which commenced on 31st October, 1587 (*vide* McCudden's *Oriental Eras*, Bombay, 1846).

**Here 907 is evidently an error for 996, correctly given in EIO. But the corresponding Christian date, viz., 10th July, given there is quite wrong. It should be 30th June, 1588, for it is a Sunday, and it corresponds to the Hindu date; whereas 10th July, 1588, is Wednesday (*vide* Pillai's *Ephemeris*).

††Same as in EIO; but the name of the month given by Dr. Ethé as Aspār is not correct. It is undoubtedly Āsār or Āshādh. The Hindu era, though not named, is the Vikram Samwat, then current in Upper India (*vide* McCudden's *Oriental Eras*, p. 60, Bombay, 1846).

‡This is absurd. EIO gives 1899, which appears to be correct.

last folio of the MS. under notice are four oval seals, bearing the name *بندۂ درگاه الہ داد* and the date 1122/1710-11. On the back of the first folio are three square seals, which bear the name *امیر بخش* and the date 1124/1712-13. Below these seals there is a memorandum note by the same Amīr Bakhsh, which gives the date of the birth of his son, Sikandarkhān, viz., Sunday, 16th Rabī' II, 1228/1813.

As stated in the colophon this copy was made at the instance of Lālā Lachmandās *alias* Mehta of Kalānaur by Harnāth of Batala, on Monday, 3rd Rajab, 1190/19th Aug., 1776.

Other copies: *Ind. Libr.* MF p. 227; Bk viii, Nos. 735-737; *IvASB* Nos. 292, 293; *Buh* No. 445; *Madr* No. 153. *For. Libr.* EIO Nos. 767-777; EB Nos. 438-440; R ii pp. 756-757; *Aum* p. 47; *Flügel* iii p. 286; *Pert Berl* p. 974; *R Br* p. 110; *Edin* No. 340.

S 11.1×6.6, 7.2×3.9. No *jadwals*. LL 17. *Shik-Nast*. Ind. pap. Cond. good.

Volume XVI (B. U. L.).

IKHWĀNU'Ṣ-ṢAFĀ (إخوان الصفا).

A complete copy of the famous fifty-one treatises, divided into four volumes (here bound in three) in Arabic, on the philosophical and scientific learning of the Muslims as it existed towards the end of the tenth century A.D. These treatises (*rasā'il*) were produced by a remarkable society or fraternity of Encyclopaedic and Philosophical writers, known as the *Ikhwānu'ṣ-Ṣafā* or Brethren of Purity. They established themselves at Baṣra, where they "met together quietly and unobtrusively in the residence of the head of the society, who bore the name of Zaid, the son of Rifaā, and discussed philosophical and ethical subjects with a catholicity of spirit and breadth of views difficult to rival even in modern times.They contemned no field of thought; they culled 'flowers from every meadow'.As a result of their labours, they gave to the world a general *resumé* of the knowledge of the

“time in separate treatises, which were collectively known as
 “(رسائل اخوان الصفا و خلان الوفا), i.e., ‘tractates of the Brethren
 “of Purity and Friends of Sincerity’. These *risālas* range
 “over every subject of human study—mathematics, including
 “astronomy, physical geography, music, and mechanics; phy-
 “sics, including chemistry, meteorology, and geology, biology,
 “physiology, zoology, botany, logic, grammar, metaphysics,
 “ethics, the doctrine of future life. They form in fact a popular
 “encyclopaedia of all the sciences and philosophy then extant.”
 (Sayyed Amīr ‘Alī’s *Spirit of Islām*, pp. 399-400, Calc., 1902).

Nearly all these tracts were translated into German by Dieterici, who had drawn a summary of the whole encyclopaedia in his *Philos. der Araber*. An excellent account of the system of the *Ikhwān* is given by Stanley Lane-Poole in his *Studies in a Mosque*. For a list of the contents of the four volumes see Browne’s *Lit. Hist. Pers.*, vol. i, pp. 379-80. A complete edition of the text was printed in Bombay in 1305-06/1887-89. About six years ago, i.e., in 1928, another edition of the work was published in four volumes by Khayru’d-Dīn az-Zarkalī in Egypt, with a foreword by Dr. Ṭāhā Ḥusayn. The end of our copy corresponds to line 15, p. 346, vol. iv, of this Egyptian edition. A brief comparison shows that there are slight differences between the readings of these two copies. The original Arabic text was published at Calcutta also in 1812 and a portion of it was lithographed at Cawnpore and Lucknow. Ikrām ‘Alī translated a small portion of it into Urdu. A part of it was also published in London. Drs. Forbes and Rieu edited the whole of the Urdu translation in London, 1861. J. Platts rendered this Hindustani version into English. An abridged Persian translation of the *rasā’il*, entitled *مجل الحكمة*, was made by a man of Khorāsān and dedicated to Sultān Tīmūr (771-807/1370-1405). See EB No. 1492. A copy of this Persian translation is noticed in MF Brand Dhab. p. 69, No. 1. A Turkish adaptation under the title of *محمود بن عثمان بن علي لامعي شرف الانسان* was made by محمود بن عثمان بن علي لامعي in 933-34/1526-28. For details of the publication of the various parts and translation into German, see Buh No. 337.

Begins: الحمد لله وسلام على عباده الذين اصطفى الله

As stated in the colophon, this MS. was copied by 'Abdu'l-Karīm b. Nāṣir Abī Ismā'īl, on Sunday, Z. Qa'da, 1297/1800.

Other copies: *Ind. Libr.* Bk p. 317; Bh No. 337; Ram p. 378; Asaf p. 1202, No. 8. *For. Libr.* Pert Berl Nos. 5035-42; Brit. Mus. Suppl. No. 708; Ind. Off. No. 474; Paris 2303-09; Munich No. 652.

S 11.1×8, 10.2×5.4. No *jadwals*. LL 29. Clear *Naskh*. Headings and, diagrams in red. Europ. pap. bearing watermarks, the name, Sheikh Ahmed Nooroodin and the year 1879.

Volume XVII (B. U. L.).

KITĀBU'L-IKHTILĀJ (کتاب الاختلاج).

Corresponds to Xa, 1, of Banaji's Catalogue of the Library of the University of Bombay, Bombay, 1901. It is an incomplete and undated treatise of six pages, in Persian, on the significance of the fluttering of the various parts of the human body, such as head, ears, eyebrows, eyes, lips, etc. The author is not mentioned.

Begins: بنام ایزد الخ کتاب الاختلاج یعنی جنیدن اندامهای کتاب
الاختلاج یعنی اندام بجهد جنیدن اندامهای اگر میل افتد که از جنیدن

A tract entitled *جستن اندام* is noticed in MF Br and Dhab, p. 70, No. 3, and p. 71, No. 4.

The MS. bears no date of transcription.

Pp. 6. S 7×4.5, 5.3×3. No *jadwals*. LL 15. Ind. *Nast*. Headings in red. Or. pap. Margins of pages repaired. Cond. good.

Volume XVIII (B. U. L.).

DĀSTĀN-E-RUSTAM WA AKWĀN { داستان رستم و اکوان }
DĒW WA ISFANDIYĀR { دیو و اسفندیار }

An undated and incomplete extract from Firdawsī's *Shāh-nāma*, relating to the story of Rustam, Dēw-e-Sufèd, and

Isfandiyār. It corresponds to Xa, 2, in Banaji's Cat., p. 268. Regarding Firdawsī and his works see Vol. XXXVI (B.U.L.) below.

Begins: چنين تا بديوان رسيد آكهى * سراسر جهان كن ز ديوان تهى

This couplet occurs in line 13, p. 69, of the lithographed edition of the *Shāhnāma*, published by Āmozanda ibn-e-Shèrmard at Poona, 1913.

The first folio of the MS. is numbered 9 and the last 120, in Gujarati. It ends with the following couplet:

از آن مهتران شد دلش پر ز درد * ز کابل بر آرم بس دود کرد

S 5.9×4, 4.1×3. No *jadwals*. LL 11. Ind. Nast. Or. pap. Cond. good.

Volume XIX (B. U. L.).

ISFANDIYĀR NĀMA (اسفند یار نامه).

An incomplete extract from Firdawsī's *Shāhnāma*, dealing with the episode of Rustam and Isfandiyār. It corresponds to Xa, 3, of Banaji's Cat., p. 268.

Begins: نخست آفرین را تو بکشای لب * ثنای خداوند کو روز و شب

Neither dated nor folioed.

S 6.7×4.8, 4×3. No *jadwals*. LL 9 or 10. Ind. Nast. Or. pap. Somewhat worm-eaten. Margins repaired. Cond. not bad.

Volume XX (B. U. L.).

DĀSTĀN-E-RUSTAM
WA ISFANDIYĀR (داستان رستم و اسفند یار).

Another incomplete extract from the *Shāhnāma* of Firdawsī, narrating the episode of Rustam and Isfandiyār. It corresponds to Xa, 4, of Banaji's Cat., p. 268.

Begins: به پیش است کاری که دشوار تر * و زو جان ما پر ز آزار تر

Neither dated nor folioed.

S 7.5×4.2 , 5.7×3.5 . No *jadwals*. LL 13. Ind. Nast. Or. pap. Wormeaten. Cond. not bad.

Volume XXI (B. U. L.).

BAHMAN NĀMA (بهمن نامه).

An incomplete extract from Firdawsī's *Shāhnāma* narrating the story of Bahman. It corresponds to Xa, 5, of Banaji's Cat., p. 268. It is defective both at the beginning and at the end.

Begins: همان مادرم دخت مهرباب بود * کز وکشور هند شاداب بود

This couplet is found on p. 38, vol. iii, of the lithographed edition of the *Shāhnāma* published by Āmozanda ibn-e-Shermard at Poona, 1913.

Neither dated nor folioed.

S 6.9×4.8 , 4×3 . No *jadwals*. LL 9, Ind. Nast. Headings in red. Or. pap. Wormeaten. Cond. not bad.

Volume XXII (B. U. L.).

ZAFAR-NĀMA YĀ DĀNISH-NĀMA-E-ABŪZARJMEHR (ظفر نامه یا دانشنامه ابوزرجمهر).

This is a booklet of twelve pages, written in Persian and corresponding to Xa, 6, of Banaji's Cat., p. 268. It is stated in the Introduction that one day Nawsherwān asked his minister, Buzurjmehr, to compose for him a book, in excellent style and pleasing language, which would enable one who read it to gain the object of Religion and Life in this world. The minister agreed to carry out the King's order and asked for a week's time. Meanwhile he went to Aristotle and informed him of what the king had commanded him to do. Aristotle said, "Very well. Put me questions, and I will answer them". Thereupon the minister began to ask him question after question, to which

the philosopher gave laconic answers. These questions and answers are embodied in this booklet. On completion it was presented to the king, who appreciated it very much and ordered it to be copied in letters of gold (p. 2). He called it *Zafar-nāma* (p. 3, l. 1) and always had it by him.

These questions and answers are undoubtedly the invention of the brain of some Persian Muslim, who has cleverly managed to put them into the mouths of two of the most eminent men of ancient times. Notice the manner in which the book begins: *بسم الله الخ الحمد لله رب العالمين*. Then again on p. 4, one reads the question: "Who is a man of good fortune, (نیک بخت)?" The answer given is: The man of good fortune has three qualifications, by which he can be made out, viz., (i) manliness (جوانمردی), (ii) pleasing address (نیک سخن), and (iii) the ability to read the Qur'ān. A couple of traditions ascribed to the Prophet Muḥammad are also quoted.

Begins : دانشنامه بزرجمهر حکیم که در دنیا و دین بکار آید اگر کسی

The MS. bears no date of transcription.

Pp. 12. S 8.2×4.5, 6×3.5 in *jadwals*. LL 13-15. Ind. Nast. Or. pap. Cond. good.

Volume XXIII (B. U. L.).

DURŪ'U'L-WĀQIYA (درود الوقیه).

An Arabic work, the title of which is found in l. 2, fol. 4b, and which deals with the prayers to be offered, the invocations to be made, the fasts to be observed on various days of the month, and the reading of certain chapters of the Qur'ān in certain months. The names of the days are Persian. It is divided into twelve *faṣls*, enumerated on folios 4b-6b, and is generally based on the prayers offered by the twelve Imāms. It corresponds to Xa, 7, of Banaji's Cat., p. 268, but the author's name given there as Ṭūsī does not agree with what is found in the MS., viz., Ṭā'ūs. The authorship is attributed in the concluding note after the colophon, on fol. 184b, to السيد علی بن موسی

الطاووس الحسيني (died in 664/1265-66, according to Asaf, p. 53). The author says on fol. 3b that, when he had composed *فلاح* (on the 'amal for the day and the night) and other works like *جمال الاسبوع*, *زهر الربيع*, *مهمات في صلاح المتعب*, he became aware of certain prayers (ادعيه), which were like armours (protecting those who offered them) against dangers and which he has collected here in book form.

Begins:

بسم الله.....وقل رب زدني علما لطفك اللهم احمد لله الذي جل جلاله
بما وهب لي من القدرة على حمده

The coloured *'unwān* bears the title of the work on a yellow background. The red oblong border is divided into small squares, some of which are purposely and designedly left blank. These blank, white squares form Kufic letters, which in the top lines undoubtedly represent the formula *بسم الله الرحمن الرحيم*.

The colophon (on fol. 184, the two sides of the *matn* of which have come out of the *jadwal* and are detached from it, in spite of the fact that the margins of this folio as well as of the preceding have been repaired) gives the date of transcription and the name of the copyist. The concluding note, which follows, gives the name of the author and also states that the copy was made for the treasury of the Minister (الخزانة حضرة آصف). This copy once belonged to *فريدون بن مرزبان بن كاوس منجم*.

Dated 18th Z. H̱ijja, 1006/12th July, 1598. It was copied by *محمد بن حبيب بن تميم*. *Kashf. Zun.* (No. 5052, Fluegel's ed.) mentions a work entitled *الدروع الوافية* in the following terms: *الدروع الوافية من الاخطار فما يعمل مثلها كل شهر على التكرار في الادعية والاذكار لبعض الشيعه اوله الحمد لله جل جلاله الخ*. It is the same work as the one described above, with this difference that, while there is a *ف* in the title given there, it is a clear *ق* here.

Ff. 184, S 7.9×5.3, 5.1×3.1. *Jadwals* of coloured, ruled lines, LL 11, *Naskh*. Or. pap. Some pages have lacunae. Cond. good.

Volume XXIV (B. U. L.).

FIRDAWSIYYA-E-ṬUGHRA (فردوسیۀ طغرا).

A description of the indescribable charms and beauties of Kashmir, its beautiful flowers of various hues, delicious fruits, delightful music, pretty buildings, pleasant gardens, especially the *باغ فیض بخش*, and the praiseworthy qualities of his royal patron, in highly ornate and rhymed Persian prose and verse, by Mullā Ṭughrā of Mashhad. Ṭughrā came to India, was appointed tutor to Prince Murād, settled finally in Kashmir, and died there about 1078/1667. See Vol. XIV (B.U.L.) noticed above. It corresponds to Xa, 8, of Banaji's Cat., p. 268.

Begins: ثنای بهار پیرائی که انکشت سبزه را بدانهای شبنم

The text has a few marginal notes, written in a different hand and different ink. A noticeable peculiarity of the MS. is that it is, so to say, punctuated. The termination of the various rhyming clauses is indicated by the mark *ها*. The treatise is incomplete and undated. But the first folio, which is quite independent of the treatise, though bound up with it, and which contains a few verses and quatrains in Persian, is dated. One side of it (1a) bears the date, 26th *Z. Hija*, 1111/3rd June, 1700, and mentions the name of the place where it was copied, viz., Burhanpur. On its reverse (1b) are found the date, 111 (probably 1116/1704-05) and the name of the writer, Ṭahmāsp Bakhtyārī. The *Firdawsiyya* has been lithographed several times in India.

Other copies: *Ind. Libr.* IvASB No. 373. *For. Libr.* EB Nos. 1389, 1390; *EIO* Nos. 1586-1591; R ii pp. 742-744, 875; R Br p. 112.

Ff. 25. S 6.5 × 3.3, 4.5 × 1.9. *Jadwals* of double blue lines. LL 12. *Nast. Or.* pap. Wormeaten. Margins repaired. Cond. not bad.

Volume XXV (B. U. L.).

FA RĀMURZ-NĀMA (فرامرز نامه).

An incomplete copy (defective both at the beginning and the end) of the *Farāmurz-nāma*, which deals with the episode of Farāmurz, son of Rustam. It is one of the imitations of Firdawsī's *Shāhnāma*. It corresponds to No. Xa, 9, of Banaji's Cat., p. 268. The first section (f. 2b) of the poem is headed آغاز داستان فرامرز پادشاهی او بهندوستان. آمدن کید هندی پیش فرامرز و او را بردن بشهر خویش.

The name of the author is not mentioned.

The MS. itself begins with :

☆ بهنکام کین تیغ اهن کدار (گذار) ☆

☆ به پیشش سپاست (سپاهست) نهصد هزار ☆

R Br (p. 107) notices a poem entitled فرامرز نامه کلان, which contains 5,455 verses and "differs essentially from the MSS. "in the British Museum (RS Nos. 196, 199), which do not "contain above 1,500 verses." It appears therefore that there are probably two different poems bearing the same title.

This MS. bears neither the date of transcription nor the name of the copyist.

Other copies: *Ind. Libr.* MFS p. 32; *Cama* pp. 151, 177; *MRD* p. 91. *For. Libr.* RS Nos. 196, 199; *EB* No. 1978.

Ff. 56. Folios 1, 2, 4, 5, 41, 42, and probably 47 and 48 are wanting. On fols. 26 and 40 is an octagonal seal of محمد علی عبد سلطان حسین. S 8.3 × 5.4, 5.6 × 3.5. No *jadwals*. LL 11. *Nast.* Or. pap. Somewhat wormeaten. Cond. good.

Volume XXVI (B. U. L.).

GULISTĀN (گلستان).

This is only a portion of the *dībācha* ("preface") of Sa'dī's famous *Gulistān*. The formula بنام ایزد الخ, which pre-

cedes the *بسم الله الخ*, shows that the pages have been copied by a Zoroastrian scribe. Some expressions and the Arabic portions of the introduction are accompanied by an interlinear ungrammatical Urdu translation. It corresponds to No. Xa, 10, of Banaji's Cat., p. 268.

Begins : *منت خدايرا عز و جل كه طاعتش موجب قربتست*

The MS. is not dated.

Pp. 6. S 9.8×5.8 , 9×14 . No *jadwals*. LL 13. *Nast.* Or. pap. Wormeaten. Cond. fair.

Volume XXVII (B. U. L.).

AL-HIKMATU'T-TIBB (الحكمة الطب).

An Arabic work on medicine, describing diseases and their symptoms and indicating the treatment of them. It is defective both at the beginning and the end. Evidently it belongs to an age later than that of either Avicenna, Muḥammad b. Zakariyya, or the author of *al-Kāmil*, since all three have been mentioned on fol. 13b. It looks like a commentary on an original text, for certain portions of the text are distinguished from the rest by red lines drawn over them. It corresponds to Xa, 11, of Banaji's Cat., p. 268. The name of the author is not given.

Begins : *من الاصبع في الارض يكون اقل من المعتدل*

The MS. is neither dated nor folioed.

S 9.2×6.2 , 5.8×3.5 . No *jadwals*. LL 19. *Naskh*. Red and black writing. Or. pap. Slightly wormeaten. Cond. good.

Volume XXVIII (B. U. L.).

JAHĀNGĪR-NĀMA (جهانگیر نامه).

An incomplete Persian poem in imitation of Firdawsī's *Shāhnāma*, narrating the legendary story of Jahāngīr, the son of Rustam. The author, whose name is not mentioned, takes

up the story from the point where Rustam kills his son, Sohrāb, as narrated by Firdawsī. Cf. fol. 1b :

بشهنامه فردوسی اندر زمان * که گفته است گفتار جنکش همان
کنون مختصر گویم از وی سخن * که قصه کرانست بشنو زمن

After wandering in grief for having killed Sohrāb, Rustam happens to come across a beautiful damsel, Dilnawāz by name, daughter of Masīhā-e-‘Ābid, with whom he falls in love and whom he afterwards marries. The author then describes the various adventures of Rustam with demons and his fights with kings. It begins with:

بنام جهان آفرین کردگار * یکی داستان گویمت کوشدار

It corresponds to Xa, 12, of Banaji's Cat., p. 268.

The MS. is neither dated nor folioed.

S 8.3 × 5.8, 5.8 × 4.6. No *jadwals*. LL 13. Nast. Or. pap. Wormeaten. Cond. not bad.

Volume XXIX (B. U. L.).

DĀSTĀN-E-KĀMŪS-E-KASHĀNĪ (داستان کاموس کشانی).

A complete extract from the *Shāhnāma*, containing the story of Kāmūs-e-Kashānī. It corresponds to Xa, 13, Ban. Cat., p. 268.

Begins : بنام خداوند خورشید و ماه * که مارا پناهش خرد داد راه

For Firdawsī's life, works, and other copies of the *Shāhnāma*, see Vol. XXXVI (B. U. L.).

It was finished on the day Mehr, in the month of Tīr, 1044 A.Y./1674-75. Copied by Hirbad Dārāb b. Hirbad Hormazyār b. Hirbad Farāmurz b. Hirbad قیامدین b. Hirbad Hamjiyār of the family of Sanjāna (نسل (نسل) سنجانه).

S 9.5 × 5.2, 7.2 × 2.9. No *jadwals*. LL 21. Nast. Or. pap. Wormeaten. Cond. not bad.

Volume XXX (B. U. L.).

DĀSTĀN-E-KĀ'ŪS (داستان کاؤس).

Another extract from Firdawsī's *Shāhnāma* containing the legendary history of Kā'ūs. It corresponds to Banaji's Cat., Xa, 14, p. 268.

Begins : چو کاوس بکرفت کاه پدر * مر اورا جهان بنده شد سر بسر

For Firdawsī's life, works, and other copies of the *Shāhnāma*, see Vol. XXXVI (B. U. L.).

The MS. is undated and unfolioed.

S 6×3·9, 4·6×3. No *jadwals*. LL 14-18; three hemistichs to a line. *Nast.* Or. pap. Cond. good.

Volume XXXI (B. U. L.).

KĀ'ŪS-NĀMA (کاؤس نامہ).

Another copy of the story of Kā'ūs from Firdawsī's *Shāhnāma*. It corresponds to Xa, 15, of Ban. Cat., p. 268.

Begins : چو کاؤس بکرفت کاه پدر * مر اورا جهان بنده شد سر بسر

For Firdawsī's life, works, and other copies of the *Shāhnāma* see Vol. XXXVI (B. U. L.).

Dated the day Khordād in the month of Isfandārmad, 1024 A.Y./1654-55.

Copied by Hīrbad Īzadyār b. Hīrbad Wekjieu (ویکجیو) b. Hīrb. Kūkā b. Hīrb. Hamjiyār Sanjānā, This copy was written for Ardawānjieu (اردوان جیو).

S 9×5, 6·4×2·5. No *jadwals*. LL 16-18. *Nast.* Or. pap. A few margins repaired. Somewhat wormeaten. Cond. not bad.

Volume XXXII (B. U. L.).

BHAGWADGĪTĀ (بھگود گیتا).

This is not a part of a Persian translation of the *Mahābhārata*, as stated on the label affixed to the MS. and inscribed

on the fly-leaf and also entered in Banaji's Cat., Xa, 16, p. 268. It is a part of a Persian translation of the *Bhagwadgītā*. On comparing the Persian text with the Marathi prose translation of the original Sanskrit by Shastris Lèlè and Mukund (2 vols., Poona, 1918), I find that the portion covered by the Persian MS. extends from the beginning of the tenth *skandha* to the 89th section (*adhyāya*), which latter is incomplete. The Persian cannot be said to be a translation of the original, as it only gives a brief summary of the principal events mentioned in each *adhyāya*.

Begins : هنگامیکه راجه پریمخت نه دفتر از جمله دفاتر شری بها کوت

The MS. is neither dated nor folioed.

S 8.5×5, 7×3. No *jadwals*. LL 15. *Nast.* mixed with *Shik*. Headings of sections in red. Or. pap. Wormeaten. Cond. fair.

Volume XXXIII (B. U. L.).

PAND-NĀMA-E-SA'DĪ (پند نامه سعدی).

An incomplete copy of the well-known *Karīmā*, which is generally attributed to Shaykh Sa'dī. It corresponds to Ban. Cat., Xa, 17, p. 286.

Begins : کریمه به بخشای بر حال ما

It does not bear any date of transcription.

S 8×4.5, 6.5 to 7.2×3.2 to 3.5. No *jadwals*. LL 10 to 11. *Nast.* Some margins repaired. Slightly wormeaten. Cond. fair.

Volume XXXIV (B. U. L.).

DĀSTĀN-E-RUSTAM
WA ISFANDIYĀR (داستان رستم و اسفندیار).

Another copy of an extract from Firdawsī's *Shāhnāma*, containing the episode of Rustam and Isfandiyār. It corresponds to Ban. Cat., Xa, 18, p. 268.

Begins : نخست آفرین را تو بکشای لب * ثنای خداوند کو روز و شب

Dated the day Asmān in the month Amardād, year not given.
Name of the copyist also not given.

S 4.7 × 3.9, 3.3 × 3. No *jadwals*. LL 11, three hemistichs to a line. Nast. Or. pap.
Wormeaten. Some margins repaired. Cond. fair.

Volume XXXV (B. U. L.).

SIKANDAR-NĀMA (سکندر نامه).

An incomplete copy of the famous Alexander-Book by Nizāmī of Ganja. It begins with:

صلیبی خطی در جهان بر کشید * از آن پیش کامد صلیبی پدید
چو عزم آمد آن کوهر پاک را * که بخشش کند سکه خاک را
Begins:

For the life and works of Nizāmī, undoubtedly the greatest romantic poet of Persia, who was born in 535/1140-41 and died probably in 599/1202-03, see the Persian *tazkiras*, viz., دولتشاهی, probably in 599/1202-03, see the Persian *tazkiras*, viz., *دولتشاهی*, *مجمع الفصحا*, *آتشکده*, etc. A reference is also invited to Prof. Browne's *Lit. Hist. Pers.*, vol. ii, where the information supplied is largely drawn from what he appreciatively describes as "a very careful and scholarly monograph" by Dr. Wilhelm Bacher, published at Leipzig in 1871 and entitled *Nizami's Leben und Werke* etc. (of which an English translation was published in London in 1873 and reprinted in S. Robinson's *Persian Poetry for English Readers*, 1883), to Dr. Ethé's *Die höfische und romantische Poesie der Perser*, Hamburg, 1887, to Āghā Aḥmad 'Alī's *Haft Āsmān*, Calcutta, 1873, and to M. Shiblī's *She'ru'l-'Ajam*. Nizāmī's *khamisa* or "quintet", also called *Panj Ganj* or "Five Treasures", consists of the following *masnawīs*, which are justly regarded as the most charming poems in the language and which have, since their publication, served as inimitable models for a number of later Persian, Turkish, and Indian poets.

(1) مخزن الاسرار. It was composed probably in 572 or 573/1176-1178, according to Dr. Ethé (EIO No. 972), who considers all other earlier dates, such as 559/1164 (mentioned in

(شعر العجم , هفت آسمان , كشف الظنون or 561/1165-66 (adopted by Dr. Bacher and Prof. Browne), as wrong. As regards the king to whom it was dedicated, there is similarly a difference of opinion among scholars. While Dr. Bacher and Prof. Browne take him to be Īldigiz, the Atābek of Āzarbāyjān, other authorities like Ḥajjī Khalīfa, Amīn-e-Rāzī, Dr. Rieu, Āghā Aḥmad 'Alī, Dr. Ethé, and M. Shiblī correctly say that he was Fakhru'd-Dīn Bahrām Shāh of Arzanjān in Rūm. The poem was lithographed in Persia and several times in India, with marginal notes. It was edited by N. Bland, London, 1844. An English translation by J. Hindley is preserved in manuscript in the British Museum. A Persian commentary, entitled ظهور الاسرار and attributed to one Zuhūru'l-Ḥasan, was published by the Nawalkishore Press in 1885; but it appears to have been entirely based on, if not quite identical with, another commentary by محمد بن قوام بن رستم بن احمد بن محمود البلخي, noticed in Rieu, EIO (No. 998), and IvASB No. 469. Two other commentaries, one by Ibrāhīm of Thatha and the other by Amānu'llāh, are mentioned on p. 63 of the *Haft Āsmān*. From EIO No. 972, we learn that Sham'ī (who died about 1009 or 1010/1600-02) wrote a Turkish commentary on it. In fact the *Makhzan* proved so popular and stirred the imagination of Persian poets to such an extent that a large number of them wrote parallels to it. Seventy-eight of such parallels or imitations have been noticed by Āghā Aḥmad 'Alī in his *Haft Āsmān*.

(2) خسرو و شیرین. According to Dr. Ethé (EIO No. 972), it was composed in 576/1180-81; but Dr. Bacher and Prof. Browne give 571/1175-76 as the date of composition. In the Introduction the following three personages have been eulogised: (i) سلطان طغرل بن ارسلان , (ii) اتابك محمد جهان پهلوان , and (iii) اتابك . The poem was published in Persia and lithographed several times in India. A portion of it containing the episode of Farhād (comprising 608 couplets) was edited by H. W. Duda and published under the title of "Ferhād und Schīrīn" by the Czechoslovak Oriental Institute, Prague, 1933.

(3) لیلی و مجنون . There is a general agreement amongst scholars that it was composed in 584/1188 and dedicated to the Shīrwān Shāh. It was lithographed in Persia and several times in India. An English translation of it by J. Atkinson was published in London in the year 1836.

(4) هفت پیکر . While Dr. Ethé and M. Shiblī give 593/1197 as the date of composition, Dr. Bacher and Prof. Browne give it as 595/1198-99. Regarding the patron to whom it was dedicated, there is a difference of opinion amongst scholars. Dr. Ethé (EIO No. 972) is inclined to believe that it was اتابک نور, while, according to Dr. Bacher and Prof. Browne, he was اتابک نصره الدین ابوبکر. M. Shiblī calls him سلطان غیاث, while Prof. Wilson, who has translated the poem into English, with a Commentary (published by Probsthain), states that he was علاء الدین تکش خوارزمشاه, the ruler of خوارزم (the modern Khanate of Khiva), and not Qizil Arsalān or Nūru'd-Dīn Arsalān. The poem was published in Persia and lithographed several times in India. See also F. v. Erdmann, 'Behramgur und die russische Fürstentochter', Kasan, 1844, and also *Heft Peiker*, Ein romantisches Epos des Nizami Gengei, Herausg. von H. Ritter und J. Rypka, 1934, vol. iii, 'Monografie Arch. Orient., Ceskoslovensky Orient. Ustav'.

(5) سکندر نامه . Dr. Bacher and Prof. Browne mention 587/1191 as the date of composition, while Dr. Ethé gives 597/1200-01 as a probable date. M. Shiblī gives 599/1202-03. The revised edition of the first part of the poem, known as the *Sikandar-nāma-e-Barrī*, is dedicated to Atābek Nuṣratu'd-Dīn Abū Bakr Bēsh Kīn, and the second, known as the *Sikandar-nāma-e-Bahrī* or *Khīrad-nāma-e-Iskandarī*, to 'Izzu'd-Dīn Mas'ūd I, the Atābek of Mawṣil (Mosul). The latter was edited by Dr. Sprenger, Calcutta, 1852 and 1869. The whole poem was published in Persia and lithographed several times in India, often with marginal notes. The first part was translated into English by W. W. Clarke, London, 1881. Amongst the commentaries written on it may be mentioned the following :

- (1) The anonymous commentary noticed in Vol. VII (B. U. L.).
- (2) The commentary of Muḥammad Gulhawī (or Ghulwī), published at Lahore, 1903.
- (3) Muḥammad Ghufrān's commentary published also at Lahore, 1887-88.
- (4) The commentary of Naṣīru'd-Dīn b. Sulṭān Sufyānī al-Qurayshī (JMB, p. 387, No. 2437), published at Cawnpore in 1873.
- (5) A very full and useful commentary was written in Urdu by 'Abdu'l-Majīd Khān under the title of *Riyāz-e-Taḥqīq* and published by Nawalkishore, 1302/1884-85.
- (6) A commentary known as *Muntakhabush-shurūḥ*, by the Scholars of Calcutta, Calc., 1812 and 1825.

An interlinear Urdu prose translation by Munshī Bālak Rām Gohar was published at Cawnpore in 1313/1895-96. Another Urdu translation in verse of both the parts, that is, *barrī* and *bahrī*, by Mawlawī Ghulām Ḥaydar Ḥaydar Gopāmuwī, was published by Nawalkishore in 1295/1878.

Other copies : *Ind. Libr.* PrWM No. 6 ; MF p. 151, Nos. 84, 85 ; JMB p. 385, Nos. 2419, 2420 ; BORI Nos. 121 ; BISM No. 41 ; AIA 2 copies ; SM p. 12, No. 6 ; BM No. 1 ; Asaf p. 1478, Nos. 8, 44, 56 ; p. 1480, Nos. 125, 61, 170, 174 ; MUA p. 38, No. 13 ; p. 41, No. 62 ; IvASB Nos. 466, 467, 473, 474 ; Spr p. 519 ; St Nos. 4-13. *For. Libr.* R ii pp. 564 et sq., EB Nos. 585-619 ; EIO No. 972, 981, 985, 1007-1017 ; Pert p. 67 ; Fl i p. 503 ; Mehren p. 34 ; Cat. Codd. Orient. Lugd. ii p. 109 ; Torn p. 94 ; Aum p. 10.

S 9.2×5.5, 3×5.5. No *jadwals*. LL 15. *Ind. Nast.* Marginal notes on a few pages. Headings of sections in red. Some pages wormeaten. Cond. fair.

Volume XXXVI (B. U. L.).

SHĀHNĀMA (شاه نامہ).

This MS. corresponds to Xa, 20, of Banaji's Cat., p. 268, and contains a portion of Firdawsī's famous *Shāhnāma*, from

the beginning of the poem to the birth of Rustam and the coming of Zāl to see him.

Begins : بنام خداوند جان و خرد * کزین برتر اندیشه بر نکذرد

Firdawsī of Tūs, the greatest national epic poet of Persia, was probably born in 323 or 324/934-36*. He developed early a strong taste for epic poetry and versified some *dāstāns*, e.g., the beautiful love-tale of Bezan, the Persian hero, and Manezēh, the daughter of the Turanian Afrāsiyāb, "which Chaucer could not have told more charmingly"¹. This tale was originally read out to him, from the *Daftar-e-Pāstān*, by his wife, at whose express desire he versified it², about the year 365³/975-76. The general approbation with which this performance⁴ was received led him to conceive the bold idea of undertaking the tremendous task of writing the great national poem, the *Shāhnāma*. He travelled to Bokhara, Marw, Balkh, and Herāt in search of materials for it⁵, and definitely commenced the versification of it about the year 370⁶/980-81, when he was about 48 years of age⁸. After devoting thirty or thirty-five years to it, he finished the "first edition" of it in the year 384/994-95, as stated by Bundārī (the Arabic translator of the *Shāhnāma*), and the "second edition" in 389/999, and dedicated it to Aḥmad bin Muḥammad bin Abī Bakr of Khānlanjān⁷, known at present as Khālānjān, near Iṣfahān⁸. The "third or final edition" is generally supposed to have been completed on the 25th day (Ard) of the 12th month (Sipandārmadh), 400 A.H., 25th February, 1010 A.D.⁹, and dedicated to Sultān Maḥmūd of Ghaznī (388-421/998-1030). After staying at the Ghaznawid capital

* Browne (after Nöldeke), *Lit. Hist. Pers.*, vol. ii, p. 134.

1 Dr. R. A. Nicholson's article, *Firdausi: the Poet and His Work* (p. 7), contributed to the *Firdausi Supplement* of the *Near East and India*, dated the 18th October, 1934.

2 Professor Maḥmūd Khān Shērānī's Urdu article (pp. 41-42), published in Part i of the *Oriental College Magazine*, Lahore, for February, 1930.

3 Ibid., p. 49. 4 Ibid., p. 48. 5 Ibid., p. 52. 6 Ibid., p. 57.

7 *Firdausi-nama-e-Mehr*, p. 541, Nos. 5 and 6, Mehr and Ābānmāh, 1313 (Solar).

8 Prof. L. Bogdanov's English translation of Nöldeke's *Das Iranische Nationalepos*, published in the *Journal of the K. R. Cama Oriental Institute*, Bombay, No. 6, 1925, p. 42, footnote 2. 9 Ibid., p. 39.

for at least six years¹⁰, he left it in great disappointment and returned to his native place, Tūs, where he died in 411/1020-21 or 416/1025-26, and was buried in his own garden¹¹.

The Persian nation has recently erected over his grave a magnificent mausoleum, as an outward expression of their appreciation of the great services done by him in immortalizing the glory of ancient Īrān, which was opened by His Imperial Majesty Reżā Shāh-e-Pahlawī, on Friday, the 12th October, 1934, on the occasion of Firdawsī's millenary. A number of distinguished scholars and orientalist, from all parts of the world, attended the Firdawsī Congress held on the occasion in Tehrān and delivered speeches and read critical papers on various subjects connected with Firdawsī and his *Shāhnāma*. For a brief account of the transactions of this historical Congress as well as for interesting articles on the poet and his poem written by Persian scholars, see *Firdawsī-nāma*, published by the journal *Mehr*, Tehrān, Nos. 5 and 6, for the months Mehr and Ābānmāh, 1313 (Solar). The *Firdausi Supplement* to the journal *Near East and India*, of 18th October, 1934, contains short illustrated articles on Firdawsī, such as "The Life History of Firdausi" by Dr. R. Levy; "Firdausi: the Poet and His Work" by Dr. R. A. Nicholson; "Influence of Firdausi in Persia" by A. U. Pope; "Persian Literature" by Sir Denison Ross, etc.

A large number of books and magazine articles have been written, both in the East and the West, on Firdawsī and his works. The following are some of the most useful sources of information for the purpose of a critical study of Firdawsī and his works:

I. Life and Works:

- (1) Autobiographical passages in the *Shāhnāma*, "exhaustively examined, with admirable patience and acumen, by Pro-

¹⁰ *Oriental College Magazine*, Feb., 1930, p. 62.

¹¹ Cf. the inscription on Firdawsī's grave-stone in his *Ārāmgāh*, recently opened by His Imperial Majesty Reżā Shāh-e-Pahlawī, on the occasion of the poet's millenary as reproduced in the *Sāl-nāma-e-Pārs*, published on the occasion, 1313 (Solar), p. 55.

fessor Nöldeke and Dr. Ethé.Every serious student of the *Shāhnāma* must needs read the *Iranisches National-alepos* of the former scholar, the....articles on this subject published by the latter....and the chapters germane to this topic contained in his *Neupersische Litteratur* in vol. ii of the *Grundriss der Iranischen Philologie*"*. For these autobiographical passages, see also the excellent article in Urdu contributed by Professor Maḥmūd Khān Shērānī to the issue of the Urdu magazine entitled *Urdu*, Aurangabad, for July 1921, April 1922, January 1923, and January 1925, and to the *Oriental College Magazine*, Lahore, for February, 1930.

- (2) The "Old Preface" (دباجة قدیم) of the *Shāhnāma*. It was translated by Wallenbourg in his 'Notice sur la Shah-name', Vienna, 1810. The text was published by Ḥakīm Shamsu'llāh Qādirī in the *Urdu* for April, 1927, Aurangabad.
- (3) The *Chahār Maqāla* of Nizāmī-e-'Arūzī-e-Samarqandī, "who visited Firdawsī's grave at Tūs in A.D. 1116-17, only about a century after the poet's death, and embodied the traditions which he there collected in"† Anecdote XX of the *Maqāla*. The Persian text of the *Chahār Maqāla* was published in the Gibb Memorial Series, vol. xi, 1910, and an English translation of it by Prof. Browne (revised edition), was also published in the same Series, vol. xi 2, 1921.
- (4) The *Dibācha-e-Bāysangharī*, written in 829/1426. This was printed in the Introduction to Turner Macan's edition of the *Shāhnāma* and at the beginning of several lithographed editions of the poem. "See on the rather fictitious character" of this preface and "the whole question of the so-called Bāisungharī recension, the excellent remarks of M. James Darmesteter in the *Revue Critique*, October 20, 1890, pp. 215 and 216" (EIO No. 863).

* Browne's *Lit. Hist. Pers.* vol. ii, pp. 140-41.

† Browne's *Lit. Hist. Pers.* vol. ii, p. 131.

- (5) The long Introduction to J. Mohl's French translation of the *Shāhnāma*. This was translated into English by Mr. J. D. Khandalwala, Judge of the Varishtha Court, H. H. The Gaekwar's Service, Baroda, 1898.
 - (6) Professor Th. Nöldeke's monumental German monograph entitled *Das Iranische Nationalepos*, 1896, re-edited, 1920. It was translated into English by Prof. L. Bogdanov and published in the Journal of the K. R. Cama Oriental Institute, Bombay, 1925. An Urdu translation of the German original by Professor Iqbal, M.A., Ph. D., appeared in the *Oriental College Magazine*, Lahore.
 - (7) Introduction to Warner and Warner's English translation of the *Shāhnāma* (the only complete translation in English), 9 vols., London, 1905-25.
 - (8) The *Tazkiras* of Persian Poets, such as the *Lubābu'l-Albāb*, the *Tazkira-e-Dawlatshāhī*, the *Ātashkada*, the *Khizāna-e-Āmera*, the *Majma'u'l-Fuṣahā*, the *She'ru'l-Ajam*, etc.
 - (9) Professor Maḥmūd Khān Shērānī's Urdu articles contributed to the Urdu journals, *Urdu*, Aurangabad, and the *Oriental College Magazine*, Lahore.
 - (10) *Firdawsī-nāma*, published in the Persian magazine *Mehr*, Nos. 5 and 6 for Mehr and Ābānmāh, 1313 (Solar).
- II. The Shāhnāma.**

(1) Principal Editions:

- (i) By Lumsden (only one volume), Calcutta, 1811.
- (ii) By Turner Macan, carefully collated with a number of the oldest and best Manuscripts and illustrated by a copious glossary of obsolete words and idioms: with an introduction and life of the author in English and Persian and an appendix; 4 vols., Calcutta, 1829; re-produced in the lithographed texts of Bombay, 1849 and 1856; Cawnpore, 1874; Tehrān, 1245/1829-30, and 1267/1850-51.

- (iii) By J. Mohl, with a complete prose translation into French; vols. i-vii (Tom. 7 completed by Barbier de Meynard), Paris, 1838-78.
- (iv) By Vüllers and Landaur, 3 vols., Leyden, 1877-84.
- (v) By Āmūzanda ibn-e-Shīrmard (photo-zinco.) Poona, 1912.
- (vi) By Muḥammad Ramazānī Khāwar, in 5 volumes, Tehrān, 1310/1892-93.
- (vii) By Darvīsh Parvardeh-ye-Īrān, Vüller's text collated with new MSS., with a Persian translation of the Latin notes, and 100 illustrations, 4 vols., Tehrān, 1934.
- (viii) By Mirzā 'Abbās Khān Iqbāl, a new (projected) edition of Vüller's text, revised and collated with fresh MSS. See the *Īrān* of 2nd October, 1934.

For other printed and lithographed editions, complete or partial, see columns 248-54 of Edward's *Catalogue of Persian Printed Books in the British Museum*, London, 1922.

(2) Chief Translations:

- (a) Arabic. By قوام الدين فتح بن علي بن محمد بنداري اصفهاني. This prose translation was made between the years 1223-1226 A.D. It has been recently edited with great care and scholarship by الدكتور عبد الوهاب عزام, in two volumes, Cairo, 1932.
- (b) German. By Görres, in abridged prose. It extends from the beginning of the history to the death of Rustam. Berlin, 1820.
- (c) Do. By Schack, in verse. It extends from Faridun to the death of Rustam. Berlin, 1865.
- (d) Do. By Ruckert, in verse. It extends as far as Rustam and Sohrab. Berlin, 1890-95.
- (e) Italian. By Pizzi. Complete metrical translation with an elaborate Introduction. Vols. i-viii. Torino, 1886-88.

- (f) French. By J. Mohl. Complete prose translation. Vols. i-vii (Tom. 7 completed by Barbier de Meynard). Paris, 1838-78, and separately in 1876-78.
- (g) English. By Champion. Extends from the beginning of the poem to the birth of Rustam. Calc., 1785.
- (h) Do. By Atkinson. From the beginning of the poem up to the death of Alexander. Abridged in prose and verse from Tawakkul Beg's *Muntakhab-e-Shāhnāma*. See Vol. IV (B.U.L.) above.
- (i) Do. By Warner and Warner. The only complete English translation, partly rhymed and partly unrhymed. Vols. i-ix, London, 1905-1925.
- (j) Gujarati*. By M. C. Langdāna (Mansookh), in verse, pts. i-ix, Bombay, 1872-74.
- (k) Do. By Dastur M. J. Jamaspāsānā, in prose, pts. i-iv, Bombay, 1911-15.
- (l) Do. By M. N. Kutār and F. N. Kutār, in prose (the Persian text transliterated into Gujarati, with a Gujarati translation side by side on each page), vols. i-x, Bombay, 1914, etc.
- (m) Do. By Dr. D. N. Patel, in prose and verse, Bombay, 1923.
- (n) Do. By R. N. Master ('Ādil), in verse, pts. i-xii, Bombay, 1915-24.

Besides these there are part translations, abridgements, and adaptations in Gujarati. For instance: '*Shāhnāma* up to the beginning of the reign of Minocheher', by the late Dr. Sir Jivanji J. Modi, Bombay, 1904; '*Rustam-nāma* according to *Shāhnāma*', in prose, by the same, Bombay, 1917; 'Episodes from the *Shāhnāma*', pts. i, ii, in prose and verse, by the same, Bombay, 1906/07; 'Female Characters in the *Shāhnāma*', in prose and verse, by the same, Bombay, 1908; 'Sankshēp *Shāhnāma*'

* For these particulars I am indebted to Mr. B. T. Anklesaria, M.A., and Mr. K. E. Punegar, B.A., Librarian of the K. R. Cama Institute, Bombay.

(‘An Epitome of the *Shāhnāma*’), in prose and verse, by Dr. D. N. Patel, Bombay, 1915; ‘Bezan and Manījeh’ an opera, based on the *Shāhnāma*, by K. N. Kábrájí; another by the same, entitled, ‘*Behrāmgōr and Bānū Hoshang*’; and a third by the same, called ‘*Rustam and Sohrāb*’.

For other translations, partial or complete, in English, Latin, Russian, Swedish, Dutch, Turkish, Georgian, etc., see Mohl and Sa‘īd Nafīsī’s articles published in the *Sāl-nāma-e-Pārs*, 1314 (Solar), pp. 7-17, and in the *Firdawsī-nāma-e-Mehr*, Nos. 5 and 6, Mehr and Ābānmāh, 1313 (Solar), pp. 468-472.

(3) Special Dictionaries :

- (a) *Lughat-e-Shāhnāma*, by ‘Abdu’l-Qādir of Baghdād, compiled in Turkish in the seventeenth century and edited by Salemano, St. Petersburg, 1895.
- (b) *Ganj-nāma*, with its full title گنج نامه در حل لغات شاهنامه in Persian, by علی المکی ابن طیفور البسطامی, completed in 1079/1668 (EIO No. 891).
- (c) Professor C. E. Wilson’s *Contribution to the Lexicography of the Shāhnāma*, published in parts in the magazine, *Islamic Culture*, Hyderabad (Deccan).

(4) Abridgements :

- (i) Selections from the *Shāhnāma* made by the poet Mas‘ūd-e-Sa‘d-e-Salmān, who died in 525/1131 (EIO No. 882).
- (ii) *Muntakhab-e-Shāhnāma*, by Tawakkul Beg, see Vol. IV (B.U.L.) above. This is an abridgement of the poem and consists of extracts from it, connected by a prose narrative. It was translated into English by J. Atkinson under the title of *The Shāhnāma of Firdausī*, London, 1832.
- (iii) *Shāhnāma-e-Bakhtāwar Khānī*. See Vol. XXXVIII (B. U. L.) below.

Although the *Shāhnāma* has been printed and lithographed in various editions both in the East and the West, it is a pity that there does not exist any edition which may be regarded as absolutely correct and thoroughly scientific. There are many old and reliable MSS., carefully preserved in public and private libraries in Europe, America, Persia, Central Asia, Afghanistan, and India, and a mass of valuable information regarding ancient Iran is being daily made available by modern historical, archeological, and philological research. Until a standard edition of the *Shāhnāma*, based entirely on the above materials, is prepared and published on the lines of the excellent edition of its great Indian rival, the *Mahābhārata**, it is in my opinion impossible to obtain a satisfactory solution of many important problems that hinge on the internal evidence of the poem and of those that are inseparably connected not only with the life-history of the poet and the poem, but with the political, religious, and social life of pre-Islamic Persia and also with the whole range of poetical, especially epic literature of post-Islamic Iran.

III. Yūsuf Zulaykhā.

This romantic poem is generally regarded by a number of Eastern and Western scholars (such as Luṭf 'Alī Beg *Āzar*¹, Reżā Qulī *Hidāyat*², Āqā-e-Homā'ī³, Dr. Reżā Zāda *Shafaq*⁴, Dr. Nöldeke⁵, Dr. Ethé⁶, Prof. Browne⁷, Dr. Nicholson⁸, Dr.

*This gigantic project launched at an estimated cost of Rs. 600,000 (p. 254, *Annals of the BORI*, vol. xv, 1933-34), by the Bhandarkar Oriental Research Institute, Poona, in 1919, is being admirably carried into execution by the great Sanskrit scholar, Dr. V. S. Sukthankar, M.A., Ph. D., whose recent edition, the first critical and scientific edition of the *Ādiparvan*, Poona, 1933, so highly spoken of by no less an Orientalist than Dr. Winternitz, in his masterly review of it (*Annals of the BORI*, quoted above), has justly earned him a world-wide reputation in the domain of critical Sanskrit scholarship.

1 *Ātashkada*, p. 97, Bombay ed., 1299/1881-82.

2 *Majma'u'l-Fuṣṣahā*, p. 383, Pers. ed.

3 *Firdawsī-nāma-e-Mehr*, p. 541.

4 *Ibid.*, p. 587.

5 Prof. Bogdanov's trans., in the *Journal of the Cama Institute*, No. 6, p. 48, Bom., 1925.

6 Browne's *Lit. Hist. Pers.* ii, p. 141.

7 *Ibid.*

8 *Firdausi Supplement* (p. 6) of *The Near East and India* of 18th October, 1934.

Levy¹, and M. Ivanow²) as a genuine composition of Firdawsī, written by him about the year 385 or 386/995-96, or between 400/1009-10 and 411/1020-21, and dedicated to "one of the princes of the House of Buwayh, Bahā'u'd-Dawla, or his son Sultānu'd-Dawla, who succeeded him in A.H. 1012, as Nöldeke thinks; Majdu'd-Dawla Abū Ṭālib Rustam, as Ethé seems to believe."³ Dr. Ethé made a special study of the poem, and the results of it were published in the *Acts of the Seventh International Congress of Orientalists*, Semitic Section, Vienna, 1899. He also published a critical edition of a portion of it in the *Anecdota Oxoniensa*, Aryan Series II. Schlechta Wsseherd translated the poem into German, Wien, 1889. It was lithographed in India (several times) and in Persia (Dāru'l-Funūn-e-Ṭehrān, 1299/1881-82). This generally accepted view has found its way even into the inscription⁴ on the gravestone of the poet in the *Ārāmgāh* recently erected by the Persian nation on the occasion of the poet's millenary.

The fact is that the poem has nothing to do with the author of the *Shāhnāma*. Dr. Rezā Zāda *Shafaq* in the remarks made at the beginning of his article یوسف و زلیخای فردوسی, which he contributed to the *Firdawsī-nāma-e-Mehr* (pp. 587-592) observes:

دانشمندان در مقایسه یوسف و زلیخای فردوسی با شاهنامه ملاحظات عقاید گوناگون اظهار نموده حتی بعضیها در انتساب آن بفردوسی اظهار تردید کرده اند

But he does not state who these بعضیها are, or on what grounds they have denied the connexion of the poem with Firdawsī.

1 *Firdausi Supplement of The Near East and India* of 18th October, 1934, p. 4.

2 IvASB No. 425.

3 Browne's *Lit. Hist. Pers.* ii, p. 141.

این مکان نظر به بعضی قرائن و امارات بظن قوی مدفن حکیم ابوالقاسم فردوسی ناظم کتاب شاهنامه و داستان یوسف و زلیخاست که در نیمه اول ماه چهارم هجری در قریه فاز واقع در جنوب غربی طوس ولادت و ظاهراً در چهار صد و یازده یا چهار صد و شانزده قری در طوس وفات یافته و چون چهل و غوغای صوام مانع شد که او را در قبرستان بخاک بسپارند در این مکان که باغ شخصی او بوده است مدفون گردیده - سالنامه پارس صفحه ۵۵

Whatever these arguments or grounds may be, they cannot be stronger than those advanced by Professor Maḥmūd Khān Shērānī, in an Urdu article contributed by him to the *Urdu* of Aurangabad for April, 1922. With characteristic patience he has made a diligent search for external and internal evidence on the question and has been forced to the conclusion that the two poems, *Shāhnāma* and *Yūsuf Zulaykhā*, were written by *two* different poets, who belonged to *two* different periods and lived in *two* different countries. He has advanced eleven strong arguments in support of this view. According to him *Yūsuf Zulaykhā* was composed in the first half of the sixth century of the Hijrī era, i.e., more than a century after the death of Firdawsī, and somewhere in Trans-Oxiana.

IV. Other Poems. For Firdawsī's other fragmentary poems, such as *Ghazaliyyāt*, *Rubā'īyyāt*, *Muqatṭe'āt*, and *Qaṣāid*, collected with diligent care from a number of *tazkiras* by Dr. Ethé, see his articles *Firdausi als Lyriker* in the *Munch. Sitzungsberichte* for 1872 (pp. 275-304) and 1873 (pp. 623-653).

V. Satire. Regarding the famous or infamous *Satire*, it is enough, I think, to point out that Nizāmī-e-'Arūzī-e-Samarqandī, the oldest Persian writer who has written about it, says: "Firdawsī wrote a satire of a hundred couplets on Sultān Maḥmūd in the Preface, and read it to Shahriyār saying, 'I will dedicate this book to you instead of to Sultān Maḥmūd, for this book deals with the legends and deeds of your forbears'.Shahriyār treated him with honour.....and said, 'O Master.....let the *Shahnāma* stand in his (Maḥmūd's) name, and give me the satire which you have written on him, that I may expunge it, and give you some little recompense'.And next day he sent Firdawsī 100,000 *dirhams*, saying, 'I buy each couplet at a thousand *dirhams*, give me those hundred couplets, and be reconciled to Maḥmūd.' So Firdawsī sent these hundred verses, and he ordered them to be expunged; and Firdawsī also destroyed his rough copy of them, so that this satire was

done away with and only these six verses of it remained.” In a footnote² Professor Browne remarks: “This is a remarkable statement, and if true, would involve the assumption that the well-known satire, as we have it, is spurious.” Again, Dr. Nicholson, one of the profoundest living Persian and Arabic scholars, observes: “The text (of the satire) as we have it runs to a hundred verses; much of it has been proved, I think, to be a cento pieced together from verses which occur in different parts of the *Sháh-námah*.”³ The soundest Indian critic of Firdawsī and his *Shāhnāma*, Prof. Maḥmūd Khān Shērānī, after fully going into the whole question, has thoroughly exposed the spurious nature of the satire in his contribution to the magazine *Urdu*. It may be mentioned here that the number of verses of the so-called ‘satire’ varies in different books and MSS. from six to a hundred and sixty!

This MS. corresponds to Xa, 20, of Ban. Cat., p. 268.

Other copies of the *Shāhnāma*: MSS. of the poem are innumerable. Every good collection of Persian MSS. contains as a rule a copy or two. *Ind. Libr.* PrWM No. 18, three magnificent illustrated copies; BBRAS pp. 10-11; MF pp. 152-53, Nos. 90-95; BORI No. 117; BISM Nos. 6-8; Bh Nos. 276-77; Bk Nos. 1-9; Spr pp. 405-07; IvASB Nos. 421-22. *For. Libr.* EIO Nos. 860-92; 2858, 2859, 2992; Br Nos. 196-99; EB Nos. 493-503; R pp. 533-39; RS Nos. 195-99, 263; Pr pp. 732 sq; Aum p. 6.

S 8.1×5.9, 6.4×4. No *jadwals*. LL 15 to 17. *Ind Nast.* Or. pap. Headings in red. Wormeaten with holes and lacunae. Some margins repaired. Cond. fair.

Volume XXXVII (B. U. L.).

SHĀHNĀMA (شاهنامه).

Another portion of Firdawsī's *Shāhnāma*, from the battle of Yāzdahrukh, fought for avenging the murder of Siyāwush,

1 Browne's Revised Transl. of the *Chahār Maqāla*, p. 57.

2 Ibid.

3 *Firdausi Supplement* (p. 6) to *The Near East and India* of 18th October, 1934.

to Bèzan's coming to Kay-Khusraw with Gustaham. The MS. corresponds to Xa, 21, of Ban. Cat., p. 268. It ends with the praise of Sultān Maḥmūd. The last folio is cut in two horizontally, one part being pasted on to a piece of blank paper.

Begins:

آغاز داستان یازده رخ الخ

چو از کار سوسن پرداختم * ز کودرز و پیران سخن ساختم

For Firdawsī, his works, and other copies of the *Shāhnāma* see the preceding number.

S 8.7 × 5, 6.5 × 3.7. No *jadwals*. LL 15 to a page, four hemistichs to a line. Headings in red. Ind. *Nast.* Or. pap. Some pages have lacunae and holes made by worms. Cond. fair.

Volume XXXVIII (B. U. L.).

✓ "SHĀHNĀMA-E-BAKHT-
ĀWAR KHĀNĪ" (شاهنامه بختاورخانی).

This is an incomplete abridged prose version of Firdawsī's *Shāhnāma*, made by Bahādur 'Alī, son of Ilāhverdī Khān 'Ālamgīr Shāhī. It is called *Shāhnāma-e-Bakhtāvar Khānī* by Rieu (iii, p. 1037b), but that title is not found in this MS. in the prefatory remarks. According to مآثر الامرا this Ilāhverdī Khān died in 1079/1668-69. On fol. 39, which begins with :
وسده منيعه حضرت نبوت خاتم الانبياء
بهادر علی ولد اله وردی خان عالمگیر شاهی عرف جعفر ابن اله وردی خان کلان قوم
سلجوق, says:

چون بعضی اوقات حیات عاریتی بمطالعہ کتاب شاهنامه فردوسی صرف
می شد بقدر دریافت بر نوادر معانی و مطالب آن اطلاع حاصل می گشت
بخاطر گذشت اگر عرایض مضامین و فقاوی آنرا بزیور منشور آراسته در
محل اختصار و ایجاز جلوه گر ساخته آید شاید - چنانکه بعنایت الهی در سال
بیست و پنجم از جلوس میمنت مانوس حضرت آسمان جاه پادشاه حق آگاه
..... ابوالمظفر محی الدین محمد اورنگ زیب بهادر عالم کیر بادشاه غازی

خلد الله تعالى ملکه و دام دولته شاهد آن اندیشه از پرده قوه روی جلوه
کری برمنصه فعل نهاد و اختصار کتاب شاهنامه در لباس نثر اتفاق افتاد
و ببارتی بی تکلف و آسان مشتمل بر چهل و شش داستان الخ

On comparing this work with the *منتخب شاهنامه* of Tawakkul Beg [vide Vol. IV (B.U.L.) above], I find that this is but a clever copy of it with very immaterial alterations, and with the original verses of Firdawsī quoted in the *منتخب شاهنامه* omitted altogether.

It corresponds to No. Xa, 22, of Banaji's Catal., p. 269. It is defective both at the beginning and at the end.

Begins: پنهان میداشت چون نامه افراسیاب معه سپر و خلعت نزد

Ends: شکر خدا که شب شد من از دست او خلاص شدم

The MS. is undated and unfolioed.

Other copies: *For. Libr.* R iii p. 1037b.

S 8.6×5.2, 6.3×3.4. No *jadwals*. LL 17. Ind. *Nast.* Headings of sections in red. Or. pap. Wormeaten, but repaired. In some places the text is damaged by lacunae. Cond. fair.

Volume XXXIX (B. U. L.).

SOHRĀB-NĀMA (سهراب نامه).

An incomplete copy of the episode of Sohrāb and Rustam from the *Shāhnāma*, from its commencement to the birth of Farāmurz, son of Rustam. It corresponds to Xa, 23, of Ban. Cat., p. 269.

For Firdawsī and his works see Vol. XXXVI (B.U.L.) above. The MS. begins:

کنون رزم سهراب ورستم شنو • دیگرها (دکرها) شنیدستی این هم شنو

S 9×5, 6.7×3.5. *Jadwals* of double red lines. LL 17. Ind. *Nast.* Headings in red. Or. pap. Some margins repaired. Wormeaten. Cond. fair.

Volume XL (B.U.L.).

TĀJ-NĀMA-E-NAWSHER-
WĀN-E-ĀDIL (تاج نامه نوشیروان عادل).

This is a small composite MS., corresponding to Xa, 24, of Ban. Cat., p. 269. One portion of it contains what is called in Banaji's Cat., تاج نامه نوشیروان, and which begins with:

یکی پادشاه بود نوشیروان * جهاندار و بیدار و نوشه روان

It extends over 11 folios. The other portion does not contain "a portion of the History of Iskandar", as stated in the label affixed to the MS. It is part of a poem on moral precepts written in the metre هزج مسدس محذوف or مقصور, the same as that of Nizāmī's *Khusraw wa Shīrīn*, in which the writer, who is evidently some Zoroastrian scholar (Cf. the Pahlawi heading and l. 3, on fol. 22: رسیده است و مراودا * بد آنجا که اردای ویراف), draws upon his knowledge of Alexander and Nawsherwān to illustrate his moral precepts. This second portion of the MS. begins on fol. 11b with:

شنیدستم که اسکندر که مرگ * بدانگاهی که ماند از عمر بی برک

and goes up to the end on fol. 22.

The MS. does not bear any date of transcription.

Ff. 22. S 4.7×4, 3.3×2.6. No *jadwals*. LL 11. Ind. *Nast.* Or. pap. Damaged by worms and portions of pages completely destroyed. Cond. not good.

Volume XLI (B.U.L.).

IKHTIṢĀRU-KANZI'L-LU-
GHATI'L-ĀRABIYYA (اختصار کنز اللغة العربیه).

An Arabic-Latin Thesaurus, abridged from the original of A. Giggeo (published in 1632, as stated in Banaji's Cat., Xa, 25), by Father Amato Chezard, S. J. The words here are not arranged according to the alphabetical order of the *ماد* or root, as is generally done in Arabic lexicons, but they are grouped together, each group being arranged in the alphabetical

order of the first two letters of each word forming it. For example, the derivatives of دل , دلب , دلک , دلج , دلق , etc., are all grouped together under دل.

Begins : Candido Lactri admonitio.

Letter ١ , ١١ , ٲ heuo.

Dated (as stated in Banaji's Cat., Xa, 25,) Aleppo, 1638.

Ff. 1053. 8 7.8×5.7, 5.9×3.6. No *jadwals*. LL 21. *Naskh* and Latin. Strong paper, with watermarked lines. Back of the MS. perforated by worms.

Volume XLII (B. U. L.).

TUHFATU'L-AHRĀR (تحفة الاحرار) .

The well-known poem of Jāmī written as a parallel to Amīr Khusraw's مطلع الانوار , which itself is a parallel to Nizāmī's مخزن الاسرار . It corresponds to Xa, 26, Ban. Cat. For sources of the life etc. of Jāmī, see MS. Vol. No. 1 (1) (Govt. Coll.) above. This is a defective MS.; a couple of pages at the beginning are missing.

Begins :

بی کہ ز پی سین بودش زین خطاب * چون سر پستانست ز ام الکتاب

The poem was composed in 886/1481. It was lithographed several times in India; and was edited by Falconer, Lond., 1848. A commentary in Persian by Muḥammad Ghulawī was published at Lahore in 1302/1884-85. An interlinear Urdu translation by Jān Muḥammad Chawhān was also published at Lahore in 1928. The MS. bears no date of transcription.

Other copies : *Ind. Libr.* JMB p. 350, No. 2081; MF p. 187, No. 21; BISM No. 27; Asaf p. 1476, No. 180; IvASB Nos. 612 (19); 613, 614, 616-618; Bh 341, 342, 349; Bk 180, 182-83, 188-90. *For. Libr.* TM No. 325; EIO Nos. 1300 (4), 1317, 1318, 1330-37; EB Nos. 894-901, 933-939; R pp. 645-648; Aum 31; Pr Nos. 876-877, 883, 884.

8 7.7×4.5, 4.8×2.6. No *jadwals*. LL 15. *Nast*. Headings in red. Or. pap. Somewhat wormeaten. Cond. good.

Zoroastrian Literature.

Volume XLIII (B. U. L.).

AFIRĪN-E-SHASH GAHANBĀR (آفرین شش گهنبار).

This small MS. is in the Pazand language, with a few Avesta formulae, all written in Persian (Semitic) characters in black and red. Its subject is the Prayers connected with the Six Gahanbārs (or Gāhanbārs), i.e., the six periods of the year in which, according to the cosmogeny of ancient Persians, Almighty God created the world. For a description of its ritual etc., see *Darab Hormazyar's Rivāyat* by M. R. Unvala, vol. i, pp. 357 et seq., and pp. 426 et seq. See also *The Persian Rivāyats of Hormazyar Framarz and Others, Their Version and Notes*, by B. N. Dhabhar, Bombay, 1932, p. 313. It corresponds to X, 2, Ban. Cat., p. 266.

Begins: آفرین گهنبار با معنی می نویسم هما زور هما اشوید همکرفه
با همه اشو باد یعنی در ثواب همه اشو هم شریک باد

For other copies see MFS p. 4 and MRD pp. 21, 24, 110, 113, etc.

Ft. 8. S 9.5 × 7.5, 7 × 5.5. No *jadwals*. LL 17. Ind. Nast. Or. pap. Writing black and red. Margins repaired, Cond. good.

Volume XLIV (B. U. L.).

RISĀLA DAR BĀB-E-PARHĒZ-E-NASĀ (رساله در باب پرهیز نسا).

and

AFIRINGĀN-E-RAPITWĀN (افرینگان رپتوان).

This volume, corresponding to X, 3, of Ban. Cat., p. 266, contains the following two small MSS.:

- (1) *Risāla dar Bāb-e-Parhēz-e-Nasā*, i.e., "Treatise about removing a dead body or dead matter to a *dakhma* and the

disposal of it there". It is in Persian and begins as follows :

نسائی که در دخمه پرهیز کنند چون پرهیزند نسا سالار جامه دخمه بپوشد

Concerning the *nasā* and all about it, see Dhabhar's *Persian Rivayats etc.*, Bombay, 1932.

(2) The other MS. is the *Afiringān-e-Rapithwān* written in Pazand characters. Concerning these Afiringāns also, see Dhabhar's excellent *Persian Rivayats*.

For other copies see MFS p. 3 and MRD pp. 23, 24, 134.

Ff. 5. S 8.8×5.2, 7.5×4. No *jadwals*. LL 21-22. Ind. *Nast.* and Pazand. Or. pap. Margins repaired. Somewhat wormeaten. Cond. fair.

Volume XLV (B. U. L.).

DU'Ā-E-NIKĀH (دعای نکاح).

This small MS., corresponding to X, 4, of Ban. Cat., p. 266, contains Prayers to be recited when marriage ceremonies are performed. It is in Pazand (Persian), Avesta, and Sanskrit characters. It is incomplete.

Begins: اشهی آموخشنو دارید به ورزشته سزاوار ید منشی

For other copies see MFS pp. 4, 5; and MRD pp. 110, 32, 48, 58.

Ff. 5. S 7.5×4.5, 5.8×3. No *jadwals*. LL 15. Ind. *Nast.*, Avesta, and Sanskrit. Or. pap. Margins repaired. Slightly wormeaten. Cond. good.

Volume XLVI (B. U. L.).

MAJMU'Ā (مجموعه).

This is a composite MS. corresponding to Xa, 8, of Ban. Cat., p. 266, and consisting of the following eleven smaller MSS.:

1. Ff. 1-10. *Qiṣṣa-e-Dukhtar-e-Mobad ba Khirs Dādan* (قصه دختر موبد به خرس دادن).

A short Persian poem in *Hazaj* hexameter, narrating the story of a Mobad, who being tired of having waited long for

a suitor for his daughter, determines one day to marry her even to a bear, if he comes along to espouse her. The next day a bear actually comes up to him, and he gives her away to him in marriage. The brute takes her to his residence in distant woods. At the end of a year the father becomes anxious to see his daughter and starts in quest of her. On his way to her abode, he sees some strange and marvellous things. At last he meets her and is delighted to learn from her that she is quite happy in the company of her husband, who turns out to be a good religious *man*, well-versed in the religious lore of the Zoroastrians. He is further delighted to learn from his son-in-law the moral significance of the strange sights he had seen on his way to him. The story was originally in prose (see fol. 10). It is stated that the incident had actually taken place in the days of king Nawsherwān.

Begins: حدیثی گویم از لطف جاندار * کنم بر مردمان یک قصه اظهار

2. Ff. 10-12. *Pursish-e-Zartusht*
ba Nekī Kārḥā (پرسش زرتشت به نیکی کارها).

Another short Persian poem in the *Mutaqārib* metre, containing some questions which were put by Zoroaster to God and the answers given by Him.

Begins: دگر بار زرتشت پرسش گرفت * بماند اندر آن پاسخ دین شکفت

3. Ff. 12-21a, *Bayān-e-Farziy-*
yāt Guzārdan (بیان فرضیات گذاردن).

Another Persian poem in *Hazaj* hexameter, based on a Pazand original and dealing with the observance of Positive duties in Zoroastrianism.

Begins: بنام مهر ایزد این بگویم * براه دین یزدانی به بگویم

4. Ff. 21b-23a. *Qiṣṣa-e-Darwesh*
wa Ganj-e-Zar (قصه درویش و گنج زر).

Another Persian poem in the same *Hazaj* hexameter, consisting of 29 couplets and narrating the story of a beggar,

who came by a Treasure and lost it on account of procrastination.

Begins: شنیدم بود درویشی بجائی * که نان پاره بچیدی هر سرائی

5. Ff. 23b-25b. *Rewāyat-e-Barzū* (روایت برزو).

A prose fragment in Persian from the *Rewāyat* of Dastur Barzū Kāmdīn, consisting of a few questions on religious matters and answers to them. Regarding this Barzū, see Dhabhar's *Persian Riwāyats*, p. 610.

Begins: پرسش اکر کسی کوید همان دوده

6. Ff. 26-53b. *Zartusht-nāma* (زرتشت نامه).

No title is given here, but in Banaji's Catalogue it is called *Zartusht-nāma*. This poem written in *Hazaj* hexameter is different from the one noticed below (Vol. LIII) and bearing the same title, but composed in the *Mutaqārib* metre attributed by Rieu and Ethé to Zartusht bin Bahrām bin Pazdū. The same person is the author of this poem also. His name occurs here in the second couplet as follows :

کنون زرتشت بن بهرام پژدو * یاور شرح حال این قصه بر کو

Begins: بنام ایزدان کیهان * ... کردم روان بر دین عنوان

Its original model was probably in prose, for in the third couplet it is stated :

چو سوی نظم این بشتاقم من * بنسخه در بدینسان یاقم من

On ff. 36b, 37, and 38, it is stated that when the religion of Zoroaster spread far and wide and its fame reached the ears of an Indian sage, named Changaranghāch (جنکرنگهاچه), he became much disturbed in mind and wrote a strong letter to the Persian king, Shāh Gushtāsp, denouncing the new religion. Subsequently he was invited to the Persian court, where his conversion to Zoroastrianism took place. From this it follows that what is generally known as *Changaranghāch*-

nāma and separately named in Banaji's Catalogue and also in MFS (p. xxiii) and in EB No. 1951, is not a separate compilation, but part and parcel of this poem. Cf. the following lines (ff. 36b-38):

بهر کشور ازین دین آکهی شد * که در ایران روان دین بهی شد
 سوی هندوستان شد آکهی زین * که در ایران کسی آورد نو دین
 بهندستان حکیمی بود خواجه * که اورا نام بود چکرنگهاچه

یکی نامه بسوی شاه کشتاسپ * نوشت و یاد کرد از کار جاماسپ

After this some space for the heading is left blank, which is followed by the abovementioned *letter*, which begins as follows:

سر نامه بنام پاک یزدان * که او بر پای دارد چرخ گردان

This very couplet is given as the opening couplet of the *چکرنگهاچه نامه* noticed in EB No. 1951.

7. Ff. 37b-53b. *Changharanghāch-nāma* (چکرنگهاچه نامه).

See No. (6) above. Other copies: MFS p. xxiii No. 7; Cama pp. 150 and 175; MRD p. 34. A Gujarati translation is mentioned in the same catalogue on pp. 138, 140.

8. Ff. 54-65b. A prose fragment (imperfect both at the beginning and the end) of the Pazand version of the *Bundehesh*, in modern Persian characters.

Begins:

روشنی ماه پیالود

9. Ff. 65b-68. A prose fragment from a Persian *Rivāyat* in Persian characters, beginning with:

اندر دین به پیداست که زرتشت از اورمزد پرسید

10. Ff. 68b-71b. A prose fragment from a Pahlawi *Rivāyat* about *Nasā*, in Pahlawi characters.

11. Ff. 72-73. *Pursish-e-Nawsherwān* { پرسش نوشیروان از }
az Mobadān dar Pand wa Naṣīḥat { موبدان در پند و نصیحت }

An incomplete poem about Nawsherwān's asking the Mobads to give him counsel and advice.

Begins: سختکوی روای (راوی) فرخ نژاد * درین پند نامه چنین کرد یاد

On f. 74 there are a few stray couplets with the name of their writer, viz., رتن جی ولد هومسنگ جی.

Ff. 74. S 5.1×5, 3.5×3.5. No *jadwals*. LL 10 to 11. Ind. Nast. and Pahlawī. Or. pap. Wormeaten. Cond. fair.

Volume XLVII (B. U. L.).

QIṢṢA-E-SANJĀN (قصه سنجان).

This is the well-known traditional story in Persian verse (about 864 lines) of the Flight of the ancestors of the Indian Parsis from Persia after its conquest by the Arabs, their adventures in the mountainous districts of Iran, their arrival in India, and their final settlement, as refugees, at Sanjan in 992 Vikram Samvat=936 A.C., when the country was ruled over by Jadī Rānā, i.e., Vajjadadēva, one of the kind-hearted and tolerant Silhāra rulers of Thana. The poem itself, characterised by Professor Hodivālā as "indispensable to all students of the early history of Indian Parsis", was completed on the day Khordād in the month of Farwardīn, in the year 969 A.Y./1600 A.C., by Bahman s/o Kaykōbād s/o Ormazdyār Sanjānī, who belonged to a learned family of the Zoroastrian priests of Nawsari, which has produced a number of Parsi scholars of repute. Cf. the following lines on ff. 64-66:

من آن مسکین که بهمن هست نامم * بنوساری بود رخت و مقامم
 دکر میدان که باجم کيقبادست * دلش در یاد ایران شاه شادست
 پدر بودش که اورمزدیار دستور * مقامش در کروثمان باد پر نور

لقب سنجانش دانی تو ای یار * بهر دانش شده سنجیده درکار
 نه و شصت و زنهصد یزدجردی * سنه کاین قصه شد خامه نوردی
 بفروردین مه و در روز خرداد * شد این ایات آخر از ره داد

For a critical study of the question about the date of arrival of the Parsis, a conclusive identification of the Jadī Rānā with Vajjadadeva, the Silhāra King, and an estimate of the general historical value of the "Story", see Professor Hodivala's Paper entitled *Jadi Rana and the Kissah-i-Sanjān*, read before the BBRAS in 1913 and published in his *Studies in Parsi History* in 1920. An English traslation of the *Qiṣṣa* by Lieut. E. B. Eastwick, made at the suggestion of Dr. Wilson, was published in the first volume of JBBRAS, Bombay, 1844, pp. 167-191. This English translation was made from an incorrect MS. It could not, therefore, be free from errors. A more correct version in Gujarati was published by Dastur F. A. Rabadi in 1831. Another rendering of the "Story" by the able historian, Professor Hodivala, in which he has "attempted to adhere as closely to the text as the genius of the two languages and the frequent "obscurity and other defects of Bahman's style would permit", will be found on pp. 94-117 of his abovementioned *Studies in Parsi History*.

Regarding the fictitious character of this legend, see Mr. J. D. Nadersha's learned articles contributed to the *Journal of the Iranian Association*, Bombay, 1917-1918. His candid opinion, expressed, as he says, "regardless of anybody's frown or favour" is as follows: "Not a single *reliable history* has been written of the Zoroastrian community after the extermination of the Sassanian Empire. *In the absence of such a history the Parsis believe, without ascertaining the truth, a kissah (legend) written three centuries ago, as a history of their advent to and settlement in India, but by our present historical knowledge derived from other sources, we find this kissah (legend) to be wholly fictitious.*" (The italics are his. See p. 346 of the *Journal of the Iranian Association* for December, 1917.)

بنام ایزد دانای سبحان * بهر دم می سرایم نکته از جان
Begins:

Prof. Rehatsek, while describing the copy in the Mulla Firuz Library (MF VII, 108), observes that "the language here used does not contain a single Arabic word, and is rather old-fashioned." If he refers to the same work as the MS. under notice, the above statement may be taken for what it is worth. As a matter of fact the poem does contain a number of Arabic words, the seven lines quoted above alone containing no less than eleven. This MS. corresponds to X, 9, of Ban. Cat., p. 266. Dated the day Bahrām in the month of Khordād, 1112 A.Y./1742-43.

Copied by Nawsherwān s/o Behdīn Manekjī s/o Edaljī.

Other copies: *Ind. Libr.* MF p. 137, No. 108; *MRD* p. 28. *For. Libr.* R Br p. 129; *EIO* No. 2824.

Pp. 67. S 8×4·8, 7×3·5. No *jadwals*. LL 13. *Ind. Nast.* Or. pap. Wormeaten. Cond. fair.

Volume XLVIII (B. U. L.).

MAJMU'Ā (مجموعه).

This composite MS., corresponding to Xa, 11, in Ban. Cat., p. 266, contains the following:

1. Ff. 1-4. *Nazmhā dar Šifat-e-Jāmāsp Welāyatī* (نظم‌ها در صفت جاماسپ ولایتی).

Poems composed by Andhārū Kershāsp Jāmāsp in praise of Dastur Jāmāsp Welāyatī, who came to India and settled at Surat (ll. 15, 16).

بنام ایزد بخشاینده الخ این نظم‌ها از زبان اردهارو کرشاسپ
Begins: جاماسپ الخ بنامی خدا ایزدی رهنما * ز قدرت پیا کرد کیتی سما

2. Ff. 5-9. *Pursish az Haqīqat-hā-e-Dīn wa Dunyā* (پرسش از حقیقتهای دین و دنیا).

Some questions in Persian prose on religious matters, requiring answers.

Begins: پرسش بر بالای آسمان تا آخر آسمان بالا چه چیز است

Ends: این حقیقتها را جواب بفرمایند

3. Ff. 10-11. *Abyāt-e-Du'āhā az bahr-e-Nèknāmī-e-Jījī Bhā'ī* {ایات دعاها از بهر نیک نامی} {جی جی بهائی}.

Some Persian couplets in praise of Jījī Bhā'ī, composed by Kershāsp, whose name occurs in the last couplet.

Begins like 1 above with: بنامی خدا ایزد رهنما

4. Ff. 11-15. *Ṣifat-e-Sī wa Seh Firishta* (صفت سی و سه فرشته).

Some Persian couplets written in praise of 33 angels, by the same Kershāsp, who says on fol. 15, line 12, that he has composed 151 poetical pieces: صد و پنجاه یک نظم پرداختم من.

Begins: ذکر از ذکر نظم ما تو بشنو * که تا شادی کنی پس تو بمینو

The MS. ends with a few lines in Gujarati characters.

Ff. 11. S 8.3×4.8, 7.1×3.5. No *jadwals*. LL 19 to 2 Ind. Nast. Or. pap. Edges repaired. Wormeaten. Cond. fair.

Volume XLIX (B.U.L.).

PATET-E-ĪRĀNĪ (پتیت ایرانی).

This is an incomplete MS. of the *Patet*, i.e., 'Penitence Prayers', in the Pazand language, but written in Persian characters. It corresponds to X, 13, of Ban. Cat., p. 267.

Begins:

هرچم آوايست ميند اُم

About 23 lines at the beginning are missing. The opening words here are found in line 7, fol. 2, of the next copy. On fol.

7 a few questions, the same as those mentioned in Vol. XLVIII, (2), above. Concerning the *Patet* see Dhabhar's *Persian Riwā-yats*.

Other copies: *Ind. Libr.* B.U.L. Vol. L; MFS p. 33.

Ff. 7. S 9.7×5.7, 7.6×3.7. No *jadwals*. LL 15. *Ind. Nast.* Or. pap. Some margins repaired. Cond. good.

Volume L (B.U.L.).

PATET-E-ĪRĀNĪ (پتیت ایرانی).

This is a complete copy of *Patet-e-Īrānī* ('Penitence Prayers'), in the Pazand language, but written in Persian characters. It corresponds to X, 14, of Ban. Cat., p. 267.

Begins: اول اتیا اهو ویریو

The *Patet* is followed by a *Munājāt* addressed to Bahrām Īzid, beginning with:

ایا ورهرام ایزد دادکر * تو دشمن نداری و فیروز کر

Other copies: *Ind. Libr.* B.U.L. Vol. XLIX above, MFS p. 33.

Ff. 7. S 8.9×5.1, 7 or 7.2×3.7. No *jadwals*. LL 15 to 19. *Ind. Nast.* Or. pap. Margins repaired. Slightly wormeaten. Cond. good.

Volume LI (B.U.L.).

RIWĀYAT-E-DĀRĀB HORMAZYĀR (روایت داراب هورمزیار).

This valuable MS., corresponding to X, 15, Ban. Cat., p. 267, and divided into two volumes, is an autograph of the compiler, Dārāb s/o Hormazyār Sanjana. It consists of what are known amongst the Parsis of India as *Riwāyats*, i.e., "writings which include questions and answers on religious subjects, sent to and received from the Dasturs of Persia by the Parsees of India. As Dr. West says: 'the Rivāyats, or collections of "religious traditions,.....contained the replies and information

“collected by some special messenger, who had been sent by
 “some of the chief Parsis in India, to obtain the opinions
 “of the Parsis in Persia regarding certain particulars of re-
 “ligious practice, which were duly specified in writing, or to
 “apply for copies of MSS., which were either unknown or scarce
 “in India. In later times, the contents of these early Rivā-
 “yats were classified, according to the subjects they referred
 “to, and were supplemented by further information and many
 “details of ritual, by influential Parsis in India, who were usual-
 “ly Dasturs. The original Rivāyats are generally called by
 “the names of the messengers, but occasionally by the name of
 “the chief inquirer. But the later classified Rivāyats are known
 “by the names of their compilers.”* The present MS. belongs
 to the class of Classified Rivāyats and is known by the name
 of its compiler. “Of the two Classified Rivāyats—Barzo Kam-
 “din’s and Darab Hormazyar’s—that of Darab’s seems to be a
 “better compilation. Dr. West says of it that it ‘appears to
 “be the most complete and most systematically arranged.’”†
 Although the Persian Rivāyats rank below the Avestā, Pahlawī,
 and Pāzand writings in religious authority, yet their importance,
 no doubt, is great. “In some matters, where the Avesta and
 Pahlawi writings are silent, the Persian Rivayats have referred
 to new precepts, but the Indian Parsis have not accepted all these.
 For example, the Rivayats say that *Ni-rang* (consecrated urine)
 may be drunk, after the removal of the clothes. But the present
 practice does not accept this precept. To the modern Parsi
 priests, to eat or drink something when naked is revolting. So,
 the opinions given in these Rivayats are at times erroneous. But,
 as Milton says: ‘all opinions, all errors known, read, and collected
 are of much service and assistance towards the speedy attainment
 of what is truth.’ From this point of view, we may hold that the
 Rivayats, though their views may be faulty or erroneous here and
 there, have their own importance, even from the point of view
 of their errors, exaggerations, or amplifications. The

* Dr. Mody’s Introduction to *Darab Hormazyar’s Rivayat*, ed. by M. R. Unvala, Bombay, 1922, p. 2.

† Ibid., p. 19.

“Rivayats require to be systematically studied and some of their
 “contents, which refer to beliefs, dogmas, rituals, manners, and
 “customs, require to be examined and compared with those that
 “are referred to in the earlier Avesta, Pahlavi, and Persian
 “writings. A student will have in this Rivayat of Darab Hor-
 “mazyar sufficient materials to see how far the present prac-
 “tices and beliefs have changed during these last three or four
 “hundred years.”*

For the significance of the term Riwāyat (the undoubted Arabic origin of which is, strange to say, disputed by Dr. Modi, who attempts to derive it from the Persian رفته, روا), the religious importance of these Persian Riwāyats, the various classes, full notices of the principal collections, the pedigree of the compiler of the present Riwāyat, an account of his autographs, a good descriptive note on this very manuscript (pp. 38-41), a comparative study of the various dates mentioned in the eleven different colophons in it, a critical note on other MSS. of Dārāb Hormazyār's *Riwāyat*, etc., the learned Introduction by Dr. Modi to Unvālā's edition of the *Riwāyat* (Bombay, 1922, 2 vols.) is invaluable. So also the scholarly English version of the *Persian Rivayats of Hormazyar Framarz* (the father of Dārāb, our author), with an Introduction and exhaustive Notes, by Ervad B. N. Dhabhar, M.A., published by the K. R. Cama Oriental Institute, Bombay, 1932, is indispensable. A critical study of the *Dates of the Persian Rivayats* will be found on pp. 276-349 of the *Studies in Parsi History*, which embody very important results of the wide and deep historical researches made by the indefatigable Professor S. H. Hodivala, Bombay, 1920.

A lithographed edition of the text of this *Riwāyat*, principally based on another autograph copy dated later than this, was published, as stated above, by M. R. Unvala, in 2 Vols., Bombay, 1922. Even a cursory comparison of this lithographed

* Dr. Mody's Introduction to *Darab Hormazyar's Rivayat*, ed. by M. R. Unvala, Bombay, 1922, p. 2.

edition with the MS. reveals great divergence in the arrangement of its chapters and contents. This puzzle has been explained by Dr. Modi (p. 40 of the Introduction to the said edition) as follows: "The list of the dates of the 11 colophons (occurring in our MS.)....will be useful to understand, what I say below, viz., that the different portions of the old manuscripts like that of the Bombay University were not written in the order in which we see the folios now bound together in two volumes. It appears from the dates that, as referred to above, the different forms (*juz*) of this B. U. (i.e., Bombay University MS.), are not bound in the order in which they were written by Dastur Darab Hormuzdyar. The folios 108a to 108b must form the first part."* From a study of the dates given in the colophons of this MS., Dr. Modi concludes that "it appears that Darab took one year 6 months and 9 days to complete this Manuscript."† For about 15 years, from 1882 to 1898, this MS. remained in the possession of Dr. West, who appended to it, in his own hand, a valuable note and a full and exhaustive list of contents of each volume. The note is reproduced here, but the long list is left out, because its congener is already printed on pp. 59-70 of Dr. Modi's Introduction to Unvala's lithographed edition of the *Riwayat*. Dr. West says, "This Rivāyat was obtained for the Bombay Government at Bharuch by Professor Martin Haug in January 1864, and was shortly afterwards bound in two volumes. Originally, it must have contained 556 folios, each $10\frac{1}{2}$ inches high, $8\frac{3}{4}$ inches wide, and all written 21 lines to the page; but 47 of these folios were lost before 1864, namely, fols. 35-43, 160, 161, 288-307, 428-441, 535, and 540. The contents of folios 160, 161 were recovered, in 1893, from another MS. (W.), formerly belonging to the Rev. Dr. John Wilson of Bombay and now in the library of the Earl of Crawford at Wigan in Lancashire, which is descended from this MS. and was written in 1761-2 by Noshirwan Bahram of Bharuch. W is also an imperfect MS., as 55 of its folios (corresponding to fols. 65-107 of

* Dr. Mody's Introduction to *Darab Hormazdyar's Rivayat*, ed. by M. R. Unvala, Bombay, 1922, p. 40.

† Ibid. p. 39.

“this MS.) have never been written; but all deficiencies of this
 “MS. can be supplied from W, except the contents of fols. 535
 “and 540 which must have been lost before 1762.

“This MS. itself is probably the *original* compilation of Darab
 “Hormazyar Framroz Kiyamu-d-din (or Kawamu-d-din) Kai-
 “Kubad Hamjiyar Padam Sanjanah, and contains eleven colo-
 “phons written in his name and varying in date from 20th
 “April to 21st November, 1679, at which latter date the com-
 “pilation was completed. His names and dates occur on folios
 “13a8-10, 30a11-15, 34a(centre), 50b(bottom), 78a(bottom),
 “106b(bottom), 108a5-6, 198b3-4, 484a4-7, 518b5-8, and 550a-
 “16-18; the dates of which are six years earlier than that of
 “Darab’s supposed original Rivayat at Balsar, mentioned in the
 “Parsi Prakash, p. 16, n. 3.

“Other copies of Darab’s Rivayat exist in the Mulla Firuz
 “Library, and in that of Dastur Dr. Jamasp Minochiharji, both
 “in Bombay; and in some cases the arrangement of the con-
 “tents varies, as appears from the catalogue of M. F. Library
 “(Bombay: 1873), pp. 172-178.

“The following is an alphabetical list of the authorities quot-
 “ed in this Rivayat; with their probable dates, so far as has
 “been ascertained. But for further particulars, regarding these
 “dates, and about the Zoroastrian era, formerly used in Iran
 “and dating from the *death* of Yazdakard in the 20th year of
 “his reign, see *Grundriss der iranischen Philologie*, vol. ii, pp.
 “125-127, 121, 122.”*

Begins: The first vol. begins with a colloquy between Zoroaster
 and Ormazd, in Pazand character. The second volume begins
 with *Gāh-e-Hāvan* in Avesta.

This MS. was commenced on *roz* Khordād, *māh* Meher, 1047
 A.Y./11th May, 1678 A.C., and completed, as stated in the
 colophon, at the end of the second volume, on *roz* Dep Meher,
māh Farwardīn, 1049 A.Y./21st Nov., 1679, showing that the

* Concerning the dates in this MS. see Dr. Modi’s criticism in his Introduction men-
 tioned above.

compiler devoted one year, six months, and nine days to the transcription of it. Of the nine other MSS. of this Riwāyat, the one in the Mulla Firuz Library is described at length by Rehatsek (MF pp. 172-78, No. 1).

Other copies: *Ind. Libr.* For the nine MSS. mentioned above see Dr. Modi's Introduction referred to above. See also MRD pp. 37, 50, 123; Cama p. 148.

Ff. vol. i, 1-287; vol. ii, 308-556; 20 folios from the beginning of the second vol. are missing; but a list of their contents is given by Dr. West; ff. 551, 552-554, contain sketches of two iron *gahans* or biers, three sketch-plans of a *Dakhma*, with Gujarati notes. S 10.3 or .4 × 8.9, 7.7 × 5.7. No *jadwals*. LL 21. *Ind. Nast.*, Pahlawī, Pazand, Avesta, and Gujarati. Writing, black and red. Or. pap. Edges of a few folios repaired. A few mutilated folios remounted. Cond. good.

Volume LII (B. U. L.).

RIWĀYAT-E-HAFTĀD WA HASHT (روایت هفتاد و هشت).

It is a complete copy of what is popularly known amongst the Indian Parsis as *Ithoter Riwāyat*, and called in Persian هفتاد و هشت پرسش و پاسخ. It consists of the Answers (given in 1142 A.Y./1773 A.C.) to the 78 questions on religious subjects of practical importance, proposed by the Qadmī leaders of the Parsis of Surat to the priests of Yazd and Kirmān. It is written in Persian prose, with a few verses at the beginning. For an explanation of the term *Riwāyat*, its importance, and its classification, see Introduction to *Dārāb Hormazyār's Riwāyat*, ed. by Ūnvālā, vol. i, Bombay, 1922. After the praise of God and the Prophet Zoroaster, the Dasturs of Yazd and Kirmān send greetings to those of Surat and Broach, particularly to Dastur Dārāb and Dastur Kā'ūs (the Astrologer and father of the famous scholar Mullā Fīrōz), and inform them that their letter containing religious questions had been received and that the latter had been answered. They hope that the answers will be found satisfactory. Then follow the 78 questions with their answers, covering pp. 8-101. On pp. 102 et seq. Dastur Marzabān s/o of Dastur Hoshang of Īrān (the learned priest who

answered the abovementioned questions)* informs the Dasturs and Mobads of India that the *Nawzod* ceremony of Dastūrzāda, i.e., son of Dastur Peshotan s/o Dastur Kā'ūs, was performed on the day *Dīn-Īzid*, month *Ardī Behesht*, 1141 A.Y.=29th Jumādā II, 1185 A.H. (9th October, 1771 A.C.),=28th Īlūl-e-Rūmī, 2082 Iskandarī, the day being Wednesday.

Begins : سر نامه برنام داورکنم * بدین نام دادار یاورکنم

This *Riwāyat* was translated into Gujarati by K. F. Marzabānjī, Bombay, 1846 A.D.

Our MS. ends on p. 105, where the colophon gives the date of transcription as follows: *Khordād* day, *Ābān* month, 1142 A.Y.=25th Muḥarram, 1187 A.H., Sunday, 2084 Iskandarī=29th Farwardīn-e-Jalālī, 95 (?), Malik Shāhī. The date of this copy is identical with that of MF p. 180, No. 5, viz., *Khordād*, *Ābān*, 1142 A.Y., but the year of the corresponding Hijrī date given by Rehatsek, viz., 25th Muḥarram, 1182, is wrong. It should be 1187 (See Mc Cudden's *Oriental Eras*, p. 70). The date 25th Muḥarram is correct. It corresponds to Sunday (as mentioned in the colophon of our copy), the 18th April, 1773 A.C. The name of the copyist of our MS. is not mentioned in the colophon. The name فولاد رسم, given in the last line on p. 2, is that of the *Kātib* or "scribe" of the original letter sent to India. The same name is repeated in the other copy in this Collection noticed below. In MFS, p. xxxix, the name of the "transcriber of the Book" is given as Fūlād bin Rustam. Pages 106 and 107 contain transcriptions in Pahlawī and Persian of the seals and names of Dasturs affixed to the original letter.

The MS. corresponds to X, 15a, Ban. Cat., p. 267.

Other copies: *Ind. Libr.* MF p. 180, No. 5; MFS p. xxxix; MRD p. 25.

Pp. 107. S 8.3×4.7, 6.1×3.3. No *jadwals*. LL 11. *Ind. Nast.* Stray words and expressions in Pahlawī. Or. pap. Headings in red. Slightly wormeaten. Cond. good.

* See MFS p. xxxix.

Volume LIII (B. U. L.).

ZARTUSHT-NĀMA (زرتشت نامه).

and

RIWĀYAT-E-HAFTĀD WA HASHT (روایت هفتاد و هشت).

This is a composite MS. consisting of two Persian books, viz., (1) زرتشت نامه and (2) [پرسش و پاسخ] روایت هفتاد و هشت, corresponding to X, 31, and X, 16, of Banaji's Catalogue, p. 267.

(1). ZARTUSHT-NĀMA (زرتشت نامه).

This is also called مولود زرتشت (as in the superscription at the beginning of the poem and also in the colophon on fol. 54). It is a poem in the metre of Firdawsī's *Shāhnāma*, extending over about one thousand and six hundred couplets and dealing with the life and miracles of Zoroaster. From R i, pp. 46, 47, EB No. 1947, and Wilson's "*Parsi Religion*" (Bombay, 1843, pp. 417-427), we learn that the author of this poem was one زرتشت بهرام بن پژدو Kā'ūs (itself a Persian versified translation of a Life of Zoroaster, originally written in Pahlawī) and completed his poem in 647 A.Y./ 1277-78 A.C. But the lines occurring towards the end of the poem, on which the above information is evidently based, are not to be found in our copy. All that we learn from it is that one Kā'ūs-e-Kay or rather Kay-Kā'ūs (fol. 54b) s/o Kay Khusraw s/o Dārā originally from Ray (fol. 3b), speaking in the first person, says that he was asked by a Mobad to put into Persian verse a certain Pahlawī 'Life of Zoroaster', which he had read with him, that thereafter a Divine messenger (سروش) appeared to him in a dream and pressed him to undertake the work, and that when he related the dream to his father, Kay Khusraw, the latter further pressed him to do it.

Begins: سخن را بنام خدای جهان * آغاز در آشکار و نهان

The work has been noticed with a list of headings by Hyde in his *Hist. religio. vetr. Persa*. Dr. Wilson in his *Parsi Religion*

(Bombay, 1843, pp. 417-427) has given a lengthy review of its contents. At the end of the same volume is appended Eastwick's translation of the whole work (pp. 477-522). See also Anquetil's *Vie de Zoroaster* and *Mujizat-e-Zartushti*, published in Gujarati, by Edaljī Dārābjī, Bombay, 1840.

Our copy, as stated in the colophon (fol. 54), was finished on the *Rashn* day, *Bahman* month, 1164 A.Y./1794-95, by Mobadzāda Tehmūljī s/o Dastur Jīwanjī s/o Dastur Farīdūnjī.

Other copies: *Ind. Libr.* MFS p. xxix; MRD p. 103. *For. Libr.* R i pp. 46 et seq.; EB Nos. 1947-48; R Br p. 127.

Ff. 54. S 7.8×5.5 , 5.7×3.5 . No *jadwals*. LL 15. Ind. Nast. Europ. pap. Slightly wormeaten. Cond. good. - Bound with the next MS.

(2). RIWĀYAT-E-HAFTĀD WA {روایت هفتاد و هشت}
HASHT PURSISH WA PĀSOKH {پرسش و پاسخ}.

Another copy of the work described above No. LII (B.U.L.).

Begins: سر نامه برنام داور کنم * بدین نامه دادار یاور کنم

The date of transcription, as given in the colophon, is *Mīnū* day, *Wahman* month, 1163 A.Y./1793-94, and the name of the copyist is the same as that of the above MS., viz., Tehmūljī s/o Dastur Jīwanjī Bharūchī, who wrote it for his own use.

Ff. 56-112. S. 7.9×5.6 , 5.5×3 . No *jadwals*. LL 13. Ind. Nast. Europ. pap. Headings of questions and answers in red. Cond. good.

Volume LIV (B. U. L.).

RIWĀYAT-E-DĪNĪ (روایت دینی).

It is labelled *متفرقات دینی* and *روایت دینی* and treats of sundry matters connected with the Zoroastrian religion. It is written in Persian character and begins with:

حاجت از امشاسفندان خواستن اینکه بزرگی پاکی تن مردم از اورمزد

After the *hājats*, mention is made of the various *amshāspandān* and of the various objects on which they preside. This is followed by an account of the *nosks* of the Avesta and of the *Gahanbār*, etc. It corresponds probably to X, 17, of Banaji's Cat., p. 267.

Ff. 10. S 8.2×6, 7×4.2. No *jadwals*. LL 20-22. Ind. Nast. Or. pap. Wormeaten, Cond. good.

Volume LV (B. U. L.).

AḤWĀL-E-ṢABR WA
SHAKĒB-E-ĀDARBĀD (احوال صبر و شکیب آذرباد).

This is a small Persian poem corresponding to X, 18, of Banaji's Cat., p. 267, and begins with:

خداوندا بده کام و مرادم * که از لطف بوم من شاد و بیغم

The author's name, Nawsherwān, is mentioned in the last couplet on fol. 4b:

بروز فروردین نوشیروان گفت * ز الماس زبان این درها سفت

It narrates the story of the pious *آذرباد مهرسپند*, who remained grateful to God throughout his life and would not possibly think of Him as being the author of Evil. His faith in the goodness of God and his superhuman Patience in trying circumstances and great sufferings remained unshaken even though he was struck with a severe *malady*, in which his whole body became full of worms, which went on eating into it for seven years. At last he was miraculously cured. Once, we are told, a shepherd fell in love with his wife, and was after her for three years. He wanted to seduce her, but she was miraculously saved. For a full paraphrase in English of these stories, see Dhābhar's *Persian Rewāyats*, Bombay, 1932, p. 281. This *Ādarbād*, who had the reputation of being a very wise 'dastur', is stated to have flourished in the fourth century of the Christian era and to be the author of *Madegān-e-lak yom*, which 'describes

in detail the peculiar virtues of each day of the Zoroastrian month' (see Karaka's *History of the Parsis*, i, p. 132). According to Dr. Wilson (*Parsi Religion*, p. 13), he was a 'contemporary of Shahpur, the successor of Ardeshir Babegan'. If the 'dastur' is supposed to have flourished in the fourth century A.C., he could not have been a contemporary of the successor of Ardeshir Babegan; for the latter's son and successor, Shahpur, ruled from 241 to 272 A.D. (see Warner and Warner's *Shāhnāma*, vi, p. 294). The monarch who ruled over Persia in the fourth century A.C. was the famous Shahpur-e-Zu'l-Aktāf, who reigned from 309 to 379 A.D. (see Warner and Warner's *Shāhnāma*, vi, p. 321). This Shahpur was descended from Ardeshir in the fourth, or according to the *Shāhnāma*, in the eighth degree. See the abovementioned edition of the *Shāhnāma*.

Ff. 4. S 6×4.2, 4.8×3.2. No *jadwals*. LL 13. Ind. *Nast.* Or. pap. Cond. good.

Volume LVI (B. U. L.).

ŞAD DAR (BAHR-E-RAMAL) (صد در بحر رمل).

An incomplete and defective copy of a Persian poetical version of the *Şad Dar*, *Naşr*. It is sometimes called *Şad Dar*, *Bahr-e-Ṭawīl*, i.e., "A Hundred Gates" (of the City of Knowledge of the Zoroastrian Religion), or "Chapters in the Long Metre", viz., بحر رمل مشتمل محذوف یا مكفوف. It is called *ṭawīl* or "long", simply because it is longer than that of the poetical version known as *Şad Dar*, *Naẓm*, which is composed in the *Bahr-e-Mutaqārib*, i.e., the metre of the *Shāhnāma*. The present version was made by two persons, viz., (1) Rustam s/o Isfandiyār, whose name occurs as *takhalluṣ* in the last couplet of every one of the first 16 *dars*, and (2) Behzād s/o Rustam, who completed the remaining portion of the poem (see the next MS.). Between folios numbered 40 and 41, a few folios containing the text of chapters 14, 15, 16, 17, 18, and 19 (portion) are missing. Fol. 17b is blank.

Begins: * این همه شفقت کند یزدان پاک رهنمای *
 * بی گمان می باش بر پیغمبرش ای نیک رای *

The date of composition of this work is 973 A.Y./1605 A.C., (see Dr. Dhābhar's *Saddar Nasr and Saddar Bundesh*, Bombay, 1909, p. vi.). The forty-third is the last *dar* dealt with. It abruptly ends on f. 58 with دیگر آن ادرخوره و نیز آن ادرکشپ. It corresponds to X, 19, of Banaji's Cat., p. 267.

This MS. bears no date of transcription.

Other copies: *Ind. Libr.* MFS p. xxxii; MRD p. 41.

Ff. 58. S 5.1 × 5.6, 3.6 × 3 to 3.5. No *jadwals*. LL 10. to 12. *Ind. Nast.* Or. pap. Blank spaces for headings of sections. Wormeaten. Cond. good.

Volume LVII (B. U. L.).

✓ ŞAD DAR, BAHR-E-TAWİL, { صد در بحر طویل و داستان
 WA DĀSTĀN-E-JANG-E- { جنگ رستم با اسفندیار
 RUSTAM BĀ ISFANDIYĀR }

This composite MS. corresponding to X, 20, of Banaji's Cat., p. 267, consists of (1) A portion of *Şad Dar, Baḥr-e-Ṭawīl* (صد در بحر طویل) and (2) A portion of the *Dāstān-e-Jang-e-Rustam bā Isfandiyār* (داستان جنگ رستم با اسفندیار). Both the extracts are defective at the beginning and the end. The first folio is missing. The MS. begins on f. 2 with the following couplet:

کردکار ویزه نور و کردکار کارساز * کردکار بنده پرور کردکار بی نیاز

After the praise of Almighty God, the author prays that He may sharpen his poetic intellect so as to enable him to versify the book *Şad Dar* (in prose), containing a hundred chapters which deal with *پندیات* and *فرضیات*. They were originally collected by three Dasturs from Zend and Pazand books (fol. 3, lines 4, 5, 8, et seq.). On the same folio, in line 10, the names of the three Dasturs are given as follows:

* نام وردست و بزرگ و مید یو ماه اشو *

* باسیاوشان سه دستور چنین پاسخ شنو *

This version was made by (1) Rustam s/o Isfandiyār and (2) Behzād s/o Rustam, in 973 A.Y./1605 A.C. (see Dhābhar's *Ṣad Dar Naṣr*, p. vi). Rustam wrote the first 16 chapters, inserting at the end of each chapter his name, Rustam, by way of *takhalluṣ*, after which he died of snake bite. The remaining portion of the work was composed by Behzād. On fol. 40b, in lines 1 and 2, one reads:

* شانزده در را که گفته رستم اسفندیار *
 * بعد ازان مارش کزیده رفته است ازین دیار *
 * پس نصیب او چنین بودست در ملک جهان *
 * باقیاتش گفته است بهزاد رستم تو بدان *

The metre of the poem is رمل مشمن محذوف یا مقصور; but the *form* is that of a *maṣnawī*, i.e., each couplet has an independent rhyme of its own. The poem extends from f. 2 to f. 52, after which, 8 folios, beginning with:

* چو آب از بر آتش آید بجوش *
 * بهم برهمی سود دست دریغ *
 * همی جست مانند برقی ز تیغ *

and containing an extract from the *Shāhnāma*, which deals with the episode of Rustam and Isfandiyār and is written in a different hand, different ink, and on different paper, have been inserted. Thereafter the poem, *Ṣad Dar*, is continued, with gaps, on 16 folios. Then again the story of Rustam and Isfandiyār is resumed. It covers 8 folios and abruptly comes to an end.

The MS. does not bear any date of transcription.

Other copies: For *Ṣad Dar* see the preceding volume; and for *Shāhnāma*, see Vol. XXXVI (B.U.L.) above.

F1. 83. S 5 or 5.2 × 4, 3.8 or 4 × 3 (*Ṣad Dar*), and 4.8 × 4, 3.2 × 2.9 (*Shāhnāma*). No *jadwals*. LL 13 (*Ṣad Dar*) and 11 (of three hemistichs each, in the *Shāhnāma*). Ind. Nast. Or. pap. Wormeaten. Some margins repaired. Cond. good.

Volume LVIII (B. U. L.).

ŞAD DAR NAẒM (صد در نظم).

This is an incomplete and defective copy of a Persian poetical version of *Şad Dar*, i.e., "A Hundred Gates or Chapters", dealing with a hundred religious and moral subjects connected with Zoroastrianism. Three learned Dasturs, named Vardast, Medyomāh, and Syāvakhsh, are said to have written the *Şad Dar Naṣr* (in Persian prose), "at the time of the Arab conquest."* Later on two Persian metrical translations of this prose work were made, the one entitled *Şad Dar Naẓm* and the other *Şad Dar Baḥr-e-Tawīl*. The former was composed by Īrān Shāh s/o Malek Shāh of Kermān, in 864 A.Y./900 A.H./1494-95†; and the latter by two persons, viz., Rustam bin Isfandiyār and Behzād, in 973 A.Y./1605. Our MS. represents the former and begins with:

بنام خداوند ذات و صفات * خداوند فیض و خدای حیات

It seems that portions of at least three different copies are bound together. The first eight folios, the paper and writing of which are quite different from the rest, contain the text from the beginning of the poem to about ten chapters and a half. Folios 9 *et seqq.* are taken from a different copy. The first couplet on fol. 9, viz., *روان همه شاد باشد ازین * بکوشند انگاه در راه دین* is the fourth couplet on fol. 3, showing that about 44 couplets are missing from the beginning of the second copy. The last couplet on fol. 8b, viz., *مکن از میان الخ*, is the seventh couplet on fol. 16b. At the same time couplets from 3 on fol. 9 to the last but one on fol. 10, i.e., 42 couplets in all found in the second copy, are wanting in the first. These missing couplets have a certain historical importance. They give us the name of the author, Īrān Shāh (f. 19, line 9), and the date of composition of the poem, 864 A.Y./1494-95 (fol. 19, lines 11-13). Folios

* *Şad Dar Naṣr*, edited by Dhābhar, Bombay, 1909, Introd., p. viii.

† The year given in Dhābhar's *Şad Dar*, p. vi, is 1496; but it is not correct. See Professor Hodivala's *Studies in Parsi History*, Bombay, 1920, p. 301. See also R pp. 48-49.

23-36 are again taken from a different copy, of which the remaining folios form a part. The last chapter is the 100th *dar*, but it is incomplete; only a few couplets appear to be wanting. The last folio, of which a part is lost, ends with:

بسی زیر و بالاش بشتافتم * بسا مو بهر نکته بشکافتم

Dr. Hyde translated the *Ṣad Dar Naẓm* into Latin in his *Historia Religionis Veterum Persarum*, A.C. 1700. For further particulars of the *Ṣad Dar Naẓm*, the *Ṣad Dar Baḥr-e-Tawīl*, the *Ṣad Dar Naṣr*, and the *Ṣad Dar Bundeḥish* (in Persian), see Dhābhar's edition of the last two books, Bombay, 1909. This MS. corresponds to X, 21, of Banaji's Cat., p. 267.

Other copies: *Ind. Libr.* MFS p. xxxi; MRD pp. 102, 103.

S 7.9×4.4 , 5.5×2.9 , LL 16, in the first part; and 8.4×4.8 , 5.8×2.7 , LL 15, in the second part. No *jadwals*. Ind. *Nast.* Or. pap. A few headings in red; and blank spaces for the rest. A few folios mounted and repaired. Wormeaten. Cond. fair.

Volume LIX (B. U. L.).

✓ *ṢAD DAR NAẒM* (صد در نظم).

Another incomplete and defective copy of the Persian poetical version of *Ṣad Dar* described above.

Begins: بنام خداوند ذات و صفات * خداوند فیض و خدای حیات

This copy comes down to the end of the 94th *dar*. It corresponds to X, 22, of Banaji's Cat., p. 267.

Other copies: See the preceding volume.

S 7.5×5.8 , 5.5×4.6 . No *jadwals*. LL 13, three hemistichs to a line. Blank spaces for headings. Or. pap. Ind. *Nast.* Slightly wormeaten. Cond. good.

Volume LX (B. U. L.).

✓ *WAṢF-E-AMSHĀSFANDĀN* (وصف امشاسفندان).

This composite MS. corresponding to X, 23, of Banaji's Cat., p. 267, contains the following:

1. Ff. 1-2b. *Waṣf-e-Amshāsfandān* (وصف امشاسفندان).

This title appears in the last line on fol. 6b, where it is stated: تمام شد کتاب وصف امشاسفندان. This is an incomplete *maṣ-nawī*, in the metre of Firdawsī's *Shāhnāma*, i.e., *mutaqārib* octameter, containing a description and praises of the 33 *am-shāspandāns*.

چو بهمن بهر کس که یاری کند * خرد بر سش کامکاری کند : Begins :

This *masnawī* is probably continued on fol. 6b.

2. Ff. 3-6a. Another fragment of a *maṣnawī*, in Hazaj hexameter, beginning with:

اگر حاجت بود آید بکارت * و کر نبود نخواهد بود یارت

It contains the stories of *مرد سه دوست*, *با پادشاه* (f. 5), and *حکایت* (f. 6a). It is probably continued on f. 17.

3. F. 6b. Again some couplets in the *mutaqārib* metre, probably a continuation of No. 1. At the end of the couplets there is a remark تمام شد وصف امشاسفندان.

4. Ff. 7-16b. *Pursesh-e-Zartusht* (پرسش زرتشت).

The fragment of a *maṣnawī* in the *mutaqārib* metre, containing questions put by Zoroaster to Almighty God and His replies.

دگر بار پرسید زرتشت دین * که ای کرد کار جهان آفرین Begins:

5. Ff. 17-21b. Another fragment of a *maṣnawī*, in the *Hazaj* hexameter, probably a continuation of No. 2 above.

Begins: **کنم امسال داد و عدل افزون * ازین ملکم چه میرایند بیرون**
6. Fl. 22-24 Deals with

6. Ff. 22-24. Deals with some religious matters, in Persian prose.

Beginns :

دیگر آب منی جای پاک پاک است

7. Ff. 24b-25b. Treats of some religious rites observed by Zoroastrian women in India.

Begins: این نوشته از بهر آنست که در هندوستان زنان بهدینان

Ff. 26, 27a are left blank; fol. 27b is in Gujarati.

8. Ff. 28-33. A question (پرسش) and answer (پاسخ) regarding the 'correct' way of making the *Darūn* (sacred bread) and *Frasast*, and the symbolism (معنی) of *Darūn*, with illustrations of the 'Great' *Darūn* (مه درون) of 33 dirams in weight, the *Frasast* (فراه سست) of 31 dirams in weight, the Sun-faced (خورشید روی) *Darūn*, the Moon-faced (ماه روی) *Darūn*, etc. The question and the answer are fully translated into English, on pp. 402 and 403, of Dhābhar's *Persian Rivāyats*, Bombay, 1912. The remaining folios also deal with the *Darūn*, and are written in Avesta.

Ff. 33. S 6×4.5 , 5.1×3.5 . No *jadwals*. LL 20 to 22. Ind. Nast. Or. pap. Edges of pages repaired. Wormeaten. Cond. good.

Volume LXI (B. U. L.).

TA'SIR-E-'ATSAH ZADAN (تأثیر عطسه زدن و سخن کلاغ)
WA SUKHUN-E-KULĀGH

This small MS. gives in Persian prose the significance of Sneezing in 24 lines and that of the cry of the Black Crow, in 34 lines. Neither the name of the author nor that of the copyist is given. Nor is the date of transcription mentioned. It begins as follows:

بنام ایزد الخ تاثیر عطسه نیک و بد از جوانبها نمودار کرده نوشته است
اگر بالای سر عطسه شود بسیار بد فال است بجانب مشرق

Fol. 2 begins with:

بنام هروسپ آگاه توانای سخن کلاغ سیاه نوشتم جانب مشرق اول آواز کند
دل را شادی حاصل آید

The MS. corresponds to X, 25, of Banaji's Cat., p. 267.

Ff. 3. S 4.8×4.1 , 3.5×3 . No *jadwals*. LL 12. Ind. Nast. Or. pap. Slightly worm-eaten. Cond. fair.

Volume LXII (B. U. L.).

ARDAWĪRĀF-NĀMA (اردویراف نامه).

This MS. corresponding to X, 29, of Banaji's Cat., p. 267, is an incomplete and defective copy of a Persian poetical version of the Pahlawī *Artawirāf-nāmak*, probably based on an earlier Persian prose version. It is said that in the days of Ardashīr-e-Bābegān, the founder of the Sasānian dynasty (3rd cent. A.D.) "a man of high repute and sanctity named Ardā Virāf made a journey to heaven and hell by common consent and recounted, in the presence of the king and the whole Zoroastrian populace, what he had seen and heard during his ultramundane journey. A learned scribe committed to writing all that Virāf said, the treatise describing the visions being called after him Ardā Virāf Nāmeḥ"* . The original Pahlawī text was published in 1872 by Hoshangji, Haug, and West, under the patronage of the Bombay Government, and a new edition with an Introduction, Notes, Gujarati translation, and a Persian version of Zartusht Bahrām in verse (published for the first time) was brought out by Dastur Kaikhusru J. Asa, Bombay, 1902, to which the reader is referred for information regarding the French translation by Barthelemy, Paris, 1887, and the English translation by Pope, London, 1816. See also *Viraf, Adamnan, and Dante* by J. J. Modi, Bombay, 1914; Wilson's *Parsi Religion*, pp. 435-444; Spiegel's *Tradit. Lit. de Parsen*; Anquetil's *Zend Avesta*, vol. ii, p. xxxii; and Sachau's *Contributions to the Knowledge of Parsee Literature*, JRAS 1870, p. 279 *et seqq.* The Persian version published by Dastur Asa is by Zartusht bin Bahrām, who is said (EIO No. 2819) to have "composed it immediately after the completion of the *Zartushtnāma* (a translation in "Persian verse of the Life of Zoroaster written originally in "Pahlawī) in the year 647 of the Yazdajirdī era (=1277-78)." Although the beginning of our copy is nearly the same as that of Asa's edition, and the first two couplets on fol. 22, viz.,

* Page ii of the Introduction to the *Arda Viraf Nameh*, the original Pahlawī text with an introd., notes, Guj. transl., etc., by Dastur K. Asa, Bombay, 1902.

شدم در خواب الخ and چنین گفت الخ are identical with those on p. 5 of the latter, yet the order of couplets, as well as the text of our copy, differs considerably. The name of the author, Zartusht, occurs on fol. 21b in the following couplet:

کنون زرتشت رو در داستان پیچ * میاور تو کثری در داستان هیچ
بنام آن خداوند جهاندار * ز دین به بگویم نگر گفتار
Begins:

After one more couplet, viz.,

حدیثی گویم از اردای ویراف * کنم نظمش یکایک چون در صاف

which does not agree with the second in Asa's edition, there is a blank of about 15 couplets, which extends to fol. 2, where the poem is continued with the following couplet:

فراوان آفریده کر شتابد * ز کنه آفریننده نیابد

The MS. ends abruptly on fol. 27b, with the following couplet:

بگوید راز دین باداد رادان * بدو برکار بندد خلق کیهان

Other copies: *Ind. Libr.* MFS pp. 172 and 179, Nos. 1, 2; *MRD* pp. 24, 36, 99, 103. *For. Libr.* EIO No. 2819; *Ri* pp. 47, 49; *EB* No. 1950.

S 5.1×5, 3.5×3.2. No *jadwals*. LL 9. *Ind. Nast.* Or. pap. Wormeaten. Cond. good.

تم تم تم
تم تم
تم

INDEXES.



INDEX I

TITLES OF WORKS

The references are to the pages of the Catalogue. The principal ones are denoted by heavy figures, while mere incidental mention is indicated by lighter type.

الف

- آداب عالمگیری 23
 آذر و سمندر از زلالی 253
 آرایش محفل از افسوس، انتخاب از 212
 آرایش محفل از حیدری 212
 آسمان سخن 48
 آسمان و زمین، مثنوی از ضمیری 72
 آفرین شش گنبار 315
 آئین اکبری 264, 282
 آئینه حقایق نما (= شرح جام جهان نما) 184
 آئینه گجرات 264
 آیات دعاها از بهر نیک نامی جی جی بهائی 323
 اجوبة المسائل التجارية از امام نجرالدین رازی 73
 اجوبة منیری 231-232
 احوال صبر و شکیب آذرباد 333-334
 احوال مرهه سیواجی 239
 اختصار کنز اللغة العربیه 313-314
 اخلاق جلالی 180
 اخلاق محسنی 266

- اخلاق ناصری 70
- اخلاق هندی 176
- اخوان الصفا 185, 283-285
- اخوان الصفا ترجمه اردو از اکرام علی 284
- اخوان الصفا ترجمه انگلیسی 284
- اخوان الصفا ترجمه ترکی (= شرف الانسان) 284
- اخوان الصفا ترجمه فارسی (= مجمل الحکمة) 284
- اردویراف نامه 341-342
- اردوی قدیم 115
- ارشاد الطالبین 215-217
- ارشاد النظائر از امام فخر الدین رازی 73
- اساس البلاغه از زمخشری 91
- استجلاء البصر از فقیه علی مهایی 181
- استقامة الشریعة از خواجه بنده نواز 159
- اسرار نامه 64
- اسرار النقط از سید علی همدانی 71
- اسرار الوحي 157
- اسمار الاسرار 158-159
- اسفندیار نامه 286
- اشارات از اثیر الدین ابهری 84
- اشجار و اثمار 42-46
- اشرف الانشاء 16
- اصول از زمخشری 91
- اعراض الریاسة فی اغراض السیاسة ، اغراض السیاسة See
- اعلام التقی از شهاب الدین سهروردی 84
- اغراض السیاسة از ظهیر الدین کتاب 92

اغراض الطب 78

افرینگان ریتوان 315-316

اقسام موحدان 217-218

اکبر نامه ابو الفضل 282

اکبر نامه از حمید 190-191

اکبر نامه از فیضی 278

الهی نامه از پیر انصار 138, 141

الهی نامه از عطار 61, 64

امحاض النصیحه از فقیه علی مهایی 181

انتخاب از منتخب حدیقه 35-36

انتخاب مشنوی 113, 114

انسان الکامل 160

انشاء امیر خسرو (= 'نامه خیالات') ، 'نامه خیالات' See

انعام الملک العلام از فقیه علی مهایی 181

انوار التحقیق از پیر انصار 138

انوار سهیلی 229, 266, 281

انیس العاشقین 15

انیس العشاق 8, 13-14

انیس المریدین و شمس المجالس از پیر انصار 138

اوراد غوثیه 227

اوراد فتحیه از سید علی همدانی 71

اوصاف الاشراف از طوسی 70

ایجاز مفاتیح الاعجاز 165

ب

بادشاهنامه از نعمت خان عالی 49

- باغ جانفزا 20
 بحار الحقیقت 225
 بحر الجواهر 191-192
 بحر الرائق، تفسیر See
 بدایة المبتدی 243
 بدائع الاسحار فی صنائع الاشعار 12
 بدائع الصنائع 4
 بدائع الفنون (= شرح لیلوتی) 32
 برکات الاولیاء 130, 131
 برهان قاطع 128
 بستان العارفین 244
 بلبل نامه 63
 بندهش 319
 بنگاب نامه از بحری 115
 بوستان خیال 210
 بهادر شاه نامه از نعمت خان عالی 49
 بهار باران (= شرح سکندر نامه) از آرزو 128
 بهارستان (= شرح گلستان) 137
 بهارستان جامی 41
 بهجة الاسرار از ابو الحسن همدانی 72
 بهگود گیتا 134, 294-295
 بهمن نامه 287
 بیاض سنوات 237
 بیاض غزلیات 192
 بیان التنزیل 160
 بیان فرضیات گذاردن 317

پ

پتیت ایرانی 323-324

پرده حجاب و حقیقت ایمان از پیر انصار 138, 140

پرسش از حقیقت‌های دین و دنیا 323

پرسش زرتشت 339

پرسش زرتشت به نیکی کارها 317

پرسش نوشیروان از موبدان در پند و نصیحت 320

پرسش و پاسخ در باب درون 340

پنج رقعۀ ظهوری 171

پنجهی با چا (= پنجهی نامه = باچا پنجهی) 19-20

پنجهی نامه، پنجهی باچا See

پند نامه سعدی 132, 295

پند نامه عطار 64, 187-188

پهلوان نامه 94

پیر و جوان، مثنوی از غضنفر کره جاری 70

پیش آمد احوال از غضنفر کره جاری 70

ت

تأثیر عطسه زدن و سخن کلاغ 340

تاج الحقائق بزبان دکهنی از وجهی 133

تادیب الزندیق فی تکذیب الصدیق 203

تاریخ احمد شاه درانی 26

تاریخ احمد شاه درانی از منشی عبد الکرم 269-270

تاریخ الفی 172-173

تاریخ بنا کتی 103

تاریخ جهان آرای از قاضی احمد غفاری 88

- تاریخ خانجهانی 238
 تاریخ دلگشا 267
 تاریخ رشیدی 104, 106
 تاریخ شمشیر خانی 267
 تاریخ طبری 80
 تاریخ فرشته (= گلشن ابراهیمی = تاریخ نورسنامه) 27-28
 تاریخ گزیده 83
 تاریخ محمدی 18
 تاریخ نورسنامه فرشته، تاریخ فرشته *See*
 تاج نامه نوشیروان عادل 313
 تجرید 70, 79
 تحصیل الحق از امام نخر الدین رازی 73
 تحفة الاحرار جامی 314
 تحفة الاحرار، ترجمه اردو از جان محمد چوهان 314
 تحفة الاحرار، شرح از محمد گهلوی 314
 تحفة الاستاد 260
 تحفة الشعراء از صفي الله بسطامی 16
 تحفة العراقین خاقانی 72, 250-251
 تحفة الفصحاء از برهمن 186
 تحفة القدسیه (= شرح مختصر الرحیبه) 179
 تحفة الوزراء از برهمن 186
 تحفة سامی، 40, 41-42
 تحفة شاهی 168
 تحفة عاشقان 20
 تحفة نصائح 129-132
 تحقیق السداد فی مذلة الآزاد 203

تدوین از امام الدین ابو القاسم عبد الکریم 82

تذکرۃ الاولیاء از عطار 61, 62, 64

تذکره از نصیر الدین طوسی 79

تذکره در حکمت از طوسی 70

تذکرۃ دولتشاهی 274-276, 41, 48

تذکرۃ طاهر نصرآبادی 129

تذکرۃ علمای هند 132

تذهیب الدلائل از امام نخر الدین رازی 73

ترجمۃ لمعات عراقی، لمعات See

ترکیب بند اعتقادیہ 208

تسلية الفوائد از آزاد 201

تشریح الافلاک 258-259

التصریح (= شرح تشریح الافلاک) 259

تعداد سلسلۃ افغانان 238

تفسیر القرآن از فقیه علی مهایی 181

تفسیر الکواشی 161-162

تفسیر بحر الرایق از نجم الدین دایه 72

تفسیر حسینی 266-267

تفسیر قرآن از نعمت خان عالی 49

تفسیر کبیر از طبری 80

تفسیر کبیر از عبد السلام بن محمد 82

تفسیر کبیر از نخر الدین رازی 73

تکمیل الصناعه 4

تلخیص المفتاح 78, 255

تلویح شرح توضیح 78

تلویحات از شهاب الدین مقتول 85

تمثيل آدمی و دنیا (بزبان) دکنی 117

تنبيه الجہال از تقی 213

تنبيه الغافلین 244

تنبيه الغافلین از آرزو 128

تنسوق نامه ایلخانی از طوسی 70

تنقیح 78

تنقیحات از شهاب الدین مقتول 85

توزك بابری 265

توضیح شرح تنقیح 78

تهذيب المنطق از تفتازانی 79

تیغ و قلم از خواجه مسعود 68

تیمور نامه از هاتفی 256

ث

ثمرۃ الشجره فی احکام نجوم 46

ج

جامع البیان فی تأویل القرآن از طبری 80

جامع الدقائق از نجم الدین عمر کاتبی 83

جامع عباسی 258

جدول پادشاهان تیموری 234, 235

جمال الاسبوع 289

جمشید و خورشید از سلمان ساوجی 9, 71

جنگ نامه علی باجنی رعد (بزبان) دکنی 116

جنگ نامه از غنی 208

جنگ نامه از نعمت خان عالی 49

جوامع الکلم از خواجه بنده نواز 159

- جواهر الاسرار شیخ آذری 89
 جواهر التفسیر از حسین واعظ کاشفی 266
 جواهر خمسہ 227-228
 جواهر اللآلی 114
 جوش و خروش از آرزو 128
 جوهر الذات 62, 63
 جوهر نامه 63
 جهان آرا از قاضی احمد غفاری 83
 جهانگشای جوینی 62
 جهانگشای نادری 26, 235
 جهانگیر نامه 292-293

چ

- چراغ هدایت از آرزو 128
 چنگرنگهاچه نامه 319
 چهار باغ، منشآت ابو الفتح *See*
 چهار مقاله از نظامی عروضی 93, 94, 302

ح

- حاشیه بر اثبات واجب از مولانا حسین 87
 حاشیه بر تهذیب از مولانا حسین 87
 حاشیه بر حاشیة تهذیب از امیر نخر الدین سما کی 79
 حاشیه بر شرح تجرید از امیر نخر الدین سما کی 79
 حاشیه بر شرح حکمت العین از مولانا کمال الدین مسعود 90
 حاشیه بر شرح شمسیه از مولانا فاضل 95
 حاشیه بر شرح مطالع مولانا قطب الدین رازی از سید شریف 79
 حاشیه بر مطول از میر سید شریف 78

حاشیه بر هدایه از خواجه عبد الملك 95

حاشیه حسن چلبی ، شرح See

حاشیه شرح اشارات از سید شریف 79

حاشیه شرح تجرید از سید شریف 79

حاشیه شرح کشف از سید شریف 78

حاشیه شرح مختصر اصول ابن حاجب از سید شریف 79

حاشیه عبد العلی 214-215

حاشیه مطالع 101

حاشیه مطالع از امیر تاج الدین حسن رازی 75

حاشیه میر زاهد 214

حاشیه هدایه حکمت از امیر نحر الدین سما کی 79

حال جنگ کابل 191

حالنامه ، گوی و چوگان See

حاوی فقه از شیخ نجم الدین عبد الغفار شافعی 82

حبیب السیر 100

حدائق الانوار فی حقائق الاسرار از امام نحر الدین رازی 73

حدائق الحقائق = حقایق الحدایق = شقائق الحقائق = حقیقه الحقائق ،

از حسن بن محمد الشرف الرامی 7, 13

حدائق حنفیه 130

حدائق السحر 8, 12, 17, 98

حدیقه الحقائق ، حدائق الحقائق See

حدیقه ، انتخاب از منتخب ، انتخاب See

حدیقه سنائی 35, 36, 253-254, 275

حسن گلو سوز از زلالی 253

حسن و دل از املحی 145-148

حسن و عشق از نعمت خان عالی 49

حسن یوسف از تدروی ابهری 84

حسنیه از شیخ عز الدین آملی 80

حق الیقین 166

حقایق الحدایق ، حدائق الحقائق See

حکایت امیر احمد و مهستی 99

حکایت خادم با بادشاه 339

حکایت در شرح دنیا و آخرت 339

حکایت مرد سه دوست 339

حکمة الطب 292

حکمت العین 90

حکمت عین از نجم الدین عمر کاتبی 83

حلیة العلماء از المستظهری 103

حواس الحیوان 15

حواشی تلویح از سید شریف 78

حواشی رضی از سید شریف 79

حواشی شرح حکمة العین از سید شریف 78

حواشی شرح طوابع اصفهانی از سید شریف 79

حواشی شرح هدایة الحکمت از سید شریف 78

حواشی متوسط از سید شریف 79

خ

خاتمه از خواجه بنده نواز 159

خرابات از ضیا پاشا 15

خرد افروز ترجمه عیار دانش 282

خرد افزا 277

خزانه عامره از آزاد 202

خزینة الاصفیا 131

خزینة الاعداد 249-250

خسرو نامه از عطار 64

خسرو و شیرین از خواجه عبد الله مروارید 234

خسرو و شیرین نظامی 194, 197, 220, 278, 297, 313

خسرو و شیرین از هندو 246

خسرو و گل از عطار 61

خفی علائی 78

خلاصة التواریخ از منشی سبحان رای 212-213

خلاصة الحساب از بهاء الدین عاملی 47, 259

خلاصة راز از عطاء الله 47

خلاصة شاهنامه 267

خلد برین 170

خمسة نظامی 31, 256, 278, 296

خوان نعمت از نعمت خان عالی 49

خیابان آرزو (= شرح گلستان) 128

د

داستان رستم و اسفندیار 286, 295, 335

داستان رستم و اکوان دیو و اسفندیار 285

داستان کاموس کشانی 293

داستان کاؤس 294

دانشنامه ابو زرجمهر (= ظفر نامه)، ظفر نامه See

درّة التاج از قطب الدین شیرازی 80

درّ المجالس 229

درّ مکنون 114

الدروع الوافیة 289

الدروع الواقیه 288-289

دره نادری 235

دستور الاطباء از فرشته 28

دستور عشاق 146, 147

دستور قاضی از قاضی مسعود رازی 75

دعای نکاح 316

دفتر پاستان 300

دول رانی خضر خان 161

ده مجلس 245

ده نامه ابن عماد 84

دهنامه عارفی 177

دیباچه بایسنغری 302

دیوان آرزو 127-129

دیوان آزاد 201, 202

دیوان آصفی 196

دیوان ابن یمین 54-60

دیوان اثیری 180

دیوان احمد جام 224-225

دیوان اشکی 69

دیوان انوری 25

دیوان بحری 115

دیوان برهمن 185-187

دیوان بیانی 234

دیوان التمثل از زمخشری 91

دیوان جلال اسیر 197, 233

دیوان حافظ 25, 34

- دیوان حیدری 86
 دیوان خاقانی 25, 37
 دیوان راجا 131
 دیوان راهب 40
 دیوان الرسائل از زمخشری 91
 دیوان سالک یزدی، انتخاب از 232
 دیوان سعدی 25
 دیوان سلمان ساوجی 25, 71
 دیوان الشعر از زمخشری 91
 دیوان شهیدی 68
 دیوان صائب 124-126
 دیوان ظهوری 70-172, 193
 دیوان ظهیر 25
 دیوان عبد الرزاق 187
 دیوان عبری 25
 دیوان عطار 61, 64
 دیوان علاء المنجم البخاری 43, 44
 دیوان غضنفر کره جاری 70
 دیوان غنی 110, 169
 دیوان فیضی 31
 دیوان کمال خجندی 54
 دیوان گلخنی 68
 دیوان لذتی، انتخاب از 233
 دیوان محمود 188
 دیوان محمود و ایاز 187
 دیوان مسعود سعد سلمان 72, 93

دیوان ناصر علی 168-169, 198

دیوان نامی 76

دیوان نصرت 109, 110

دیوان نظامی، منتخبات از 68

دیوان نعمت خان عالی 49

دیوان هندو 233, 246

ذ

ذخیره خوارزمشاهی 78

ذخیره الملوك از سید علی همدانی 71

ذره و خورشید 253

ر

راماین 196-197

الرائض از زمخشری 91

رباعیات ابو سعید ابو الخیر 209

رباعیات فردوسی 309

ربیع الابرار از زمخشری 91

رساله اقلیدس از رفیع الدین ابهری 84

رساله الهی نامه از پیر انصار، الهی نامه *See*

رساله پرده حجاب، پرده حجاب *See*

رساله پیر عبد الله انصاری، پاره از 211

رساله تیر اندازی 241

رساله جام جهان نما 181

رساله جستن اندام 285

رساله حساب از رفیع الدین ابهری 84

رساله در باب پرهیز نسا 315-316

- رساله در علم بیان از عید زاکانی 83
 رساله در علم قوافی (عطاء الله) 3
 رساله در قافیه (جامی) 2
 رساله در معما 27
 رساله در کیفیت بروج 224
 رساله در نجوم 223-224, 1
 رساله در هجو حکما از نعمت خان عالی 49
 رساله رموزات 134-135
 رساله روح و حسن و عشق از فضولی 211
 رساله سوال از دل از جان جواب از پیر انصار 138, 140-141
 رساله سوال و جواب عطار 155-156
 رساله شاهد از شیخ محمود شبستری 85, 166
 الرسالة الشمسية 95
 رساله صوفیه 180
 رساله عروض سیفی 6
 رساله عین القضاة 218
 رساله فی الاسطرلاب 179
 رساله فی علم المجیب 178
 رساله فی علم المیقات بلا آله 179
 رساله فی فن العروض از رشید وطواط 17
 رساله فی معرفة اتفاق المطالع و اختلافها 179
 رساله فی معرفة الظل الخ 179
 رساله فی المقنطر 179
 رساله قلندر نامه، قلندر نامه See
 رساله قوشچی 257-258
 الرسالة الکبری فی المنطق از سید شریف 79

- رسالة كشف الاذكار، كشف الاذكار *See*
- رسالة كنز السالكين، كنز السالكين *See*
- رسالة محبت نامه، محبت نامه *See*
- رسالة مرآة الحقائق، مرآة الحقائق *See*
- رساله ملا عبد الغفور لاری 53
- رساله منظومه رمل از عزیزى 83
- رساله نفس از عرفی 194
- رساله هداية الطريقة، هداية الطريقة *See*
- رسائل اخوان الصفا، اخوان الصفا *See*
- رسائل اعجاز از خسرو 33
- رسائل خواجه عبد الله انصارى 138-142
- رسائل قافیه و عروض 1
- رشحات 53, 229
- رشحات عين الحيات 103
- رشح النصائح از شهاب الدين سهروردی 84
- رقعات ابو الفضل 223
- رقعات امير خسرو 161
- رقعات برهمن 186
- روایت برزو 318
- روایت پهلوی، پاره از، در باب نسا 319
- روایت داراب هورمزيار 324-329
- روایت دینی 332-333
- روایت فارسی، پاره از 319
- روایت هفتاد و هشت 329, 332
- روائح 189
- روضه الانشاء (= رياض الانشاء) از خواجه جهان، رياض الانشاء *See*

روضه الاولياء از آزاد 202

روضه الشهداء 245, 266

روضه الصفا 100

رؤس المسائل از زمخشری 91

رياض الانشاء از خواجه جهان محمود گاو ان 81, 29-30

رياض السلاطين 175

ز

زاد العارفين از پير انصار 138

زاد المسافرين از سيد حسینی 51, 52, 142, 143, 225, 226

زبدہ از اثیر الدین ابهری 84

زبدہ از طوسی 70

زرتشت نامه 318-319, 331-332, 341

زوارف شرح معارف از فقیه علی مهایی 181

زهر الربیع از سید علی بن موسی الطاؤس الحسینی 289

زیج الغ بیگی 258

زیج ایلیخانی از طوسی 70, 83

زیج عمده 43, 44

س

ساقی نامه امیدی 76

ساقی نامه ظهوری 128, 171

ساقی نامه ملک قمی 70

ساقی نامه نوعی 206

سالنامه پارس 301

سبحة المرجان از آزاد 201

سبرس 133, 145, 147

- سبعیات از ابو نصیر محمد الهمدانی 219
 سحر حلال 47-48
 سراپای مهری 155
 سراج السائرین 225
 سراج اللغه 128, 268
 سراج منیر از آرزو 128
 سراج وهاج از آرزو 128
 سرشکن مشرکان کفر 239
 سرو آزاد 200-203
 سعادت نامه از شیخ محمود شبستری 166
 سفینه الشعراء 273
 سکندر نامه نظامی 256, 278, 296, 298-299
 سکندر نامه نظامی، ترجمه اردو از غلام حیدر حیدر 299
 سکندر نامه نظامی، ترجمه اردو از منشی بالک رام گهر 299
 سکندر نامه نظامی، ترجمه انگلیسی 298
 سلسله الذهب، شرح بعضی آیات، رساله ملا عبد الغفور لاری See
 سلیمان نامه 253
 سلیمان و بلقیس از فیضی 278
 سلیمان و بلقیس از مولانا نظام 80
 سماع طبیعی 104
 سمع الظہیر فی جمع الظہیر 92
 سنبلستان حسینی (= نزہة الارواح) 51
 سند السادات از آزاد 202
 سندباد نامه ترجمه بزبان ترکی از افتخار الدین محمد بکری 83
 سند نامه از ظہیر الدین الکتاب 92
 سنگھاسن بتیسی 276-277

- سنگھاسن بتیسی ترجمہ اردو از اللوجی لال گوی 277
- سنگھاسن بتیسی ترجمہ فارسی از ابن هرکرن 277
- سنگھاسن بتیسی ترجمہ فارسی از بهاری مل 277
- سنگھاسن بتیسی ترجمہ فارسی از چاند بن مادهورام 277
- سنگھاسن بتیسی ترجمہ فارسی از چتر بهج داس کایتھ (= شاهنامه) 277
- سنگھاسن بتیسی ترجمہ فارسی از سید امراد علی وسیوسہای کایتھ 277
- سنگھاسن بتیسی ترجمہ فارسی از عبد القادر بداؤنی (= خرد افزا) 277
- سنگھاسن بتیسی ترجمہ فارسی از کشن داس باسودیو 277
- سنگھاسن بتیسی ترجمہ فارسی (= گل افشان) 277
- سنگھاسن بتیسی ترجمہ در فرانسیسی 277
- سنگھاسن بتیسی ترجمہ منشور از راجا درگاداس 277
- سنگھاسن بتیسی ترجمہ منظوم از چمن 277
- سنگھاسن بتیسی ترجمہ ہندوستانی 277
- سنگھاسن بتیسی ترجمہ ہندی از سندر داس 277
- سنن ابن ماجہ 82
- سواطع الالہام از فیضی 31
- سوالات حسینی 182
- سوائر الاسلام از زمخشری 91
- سوز و ساز از آرزو 128
- سوز و گداز از نوعی 128, 206
- سہراب نامہ 312
- سہ نثر ظہوری 171
- سیر الملوك از ثعالی 77
- سی نامہ 51
- سیر النبی از جوہری 95

ش

شاهنامه بختاورخانی 306, 311-312

شاهنامه (ترجمه سنگهاسن بتیسی) 277

شاهنامه فردوسی 25, 285, 286, 287, 291, 292, 293, 294, 295

299-310, 306, 310, 312, 331, 334

شاهنامه فردوسی، تراجم به السنه مختلفه 304-306

شاهنامه فردوسی، لغات الفاظ 306

شاهنامه فردوسی، منتخبات 306

شاهنامه از نعمت خان عالی 49

شاه وگدا از هلالی 80, 177

شجره طوبه از آزاد 202

شرائف عثمانی 202

شرح ایات سیبویه از زنجشیری 91

شرح اسماء الله از امام نحرالدین رازی 73

شرح اسماء الله از سید علی همدانی 71

شرح اشارات از طوسی 70

شرح اشارات از امام نحرالدین رازی 73

شرح القلب از عطار 63, 64

شرح بخاری (= الضوء الداراری) از آزاد 201

شرح تحفة الاحرار از محمد گهلوی 314

شرح تحفة العراقین 251

شرح تذکره از سید شریف 79

شرح تشریح الافلاک (= التصریح) از امام الدین لاهوری، التصریح See

شرح تشریح الافلاک از عصمت الله سهارنفوری 259

شرح جام جهان نما (= آئینه حقایق نما)، آئینه See

شرح جام جهان نما (= کنز المخفی) 181

- شرح جمع الجوامع از محمد الشّلی 179
- شرح چقمینی از سید شریف 79
- شرح (حاشیه) حسن چلبی بر شرح عقائد النسفی 122-123
- شرح حکمة العین از میرک 252
- شرح دیوان ناصر علی از اندرمن 169
- شرح دیوان ناصر علی (= مفتاح الدقایق) 168
- شرح رساله معا 26-27
- شرح رساله الوجود از فقیه علی مهایی 181
- شرح رکنی 27
- شرح سکندر نامه نظامی 271
- شرح سکندر نامه (= بهار باران) 128
- شرح سکندر نامه (= منتخب الشروح) 299
- شرح سکندر نامه از عبد المجید خان 271
- شرح سکندر نامه از محمد غفران 271
- شرح سکندر نامه از محمد گلپوی 271
- شرح شمسیه از قطب الدین رازی 74
- شرح صغیر از امام الدین ابو القاسم عبد الکریم 82
- شرح طوابع از عبد الله العیدی 101
- شرح عقائد النسفی از تفتازانی 122
- شرح عیون الحکمة از امام فخر الدین رازی 73
- شرح غوثیه (= نشاط العشق)، نشاط See
- شرح فرائض سراجی از سید شریف 79
- شرح الفصوص از فقیه علی مهایی 181
- شرح فصوص الحکم از سید علی همدانی 71
- شرح قصائد انوری از ابو الحسن فراهانی 249
- شرح قصائد انوری از محمد بن داؤد شادیابادی 249

- شرح قصائد عرفی (= شگوفه راز) از آرزو 128
- شرح قصائد عرفی از احمد بن عبد الرحیم صفی پوری 195
- شرح قصائد عرفی (= نگار خانه فیضی) از راجو علوی 195
- شرح قصائد عرفی (= عجیب و غریب) از عبد المجید خان 195
- شرح قصائد عرفی (= طراز معنی) از ملا قطب الدین فارغ 195
- شرح قصائد عرفی (= مفتاح النکات) از مرزا جان 195
- شرح قصائد عرفی از منیر 195
- شرح قصائد عرفی در ترکی 195
- شرح قصیده برده (= عطر الوردہ) 204
- شرح قصیده برده از مولانا حسین 92
- شرح قصیده خمریہ از جامی 157
- شرح قصیده خمریہ از سید علی ہمدانی 71
- شرح کبریٰ از ابو البقا 143, 144-145
- شرح کبریٰ از عصام 143-144
- شرح کبیر از امام الدین ابو القاسم عبد الکریم 82
- شرح کلیات قانون از امام نضر الدین رازی 73
- شرح کلیات قانون از محمد بن محمود آملی 80
- شرح گلستان (= خیابان) 128
- شرح گلستان (= بہارستان) 137
- شرح گلشن راز از ابراہیم سبزواری 166
- شرح گلشن راز از ادیس بدلیسی 166
- شرح گلشن راز از بابا محمود نخجوانی 166
- شرح گلشن راز از رشید الدین محمود اسفراینی 166
- شرح گلشن راز از شجاع الدین کربالی 166
- شرح گلشن راز از قاضی حسین میبذی منطقی 166
- شرح گلشن راز از مظفر الدین علی شیرازی 166

شرح گلشن راز از معین الدین احمد دهمدار 166
 شرح گلشن راز (= مفاتیح الاعجاز) 163, 165, 166, 179
 شرح گلشن راز از نظام الدین محمود شیرازی 166
 شرح لباب (= کتاب العجائب فی شرح اللباب) از شیخ نجم الدین عبد الغفار شافعی 82

شرح مشنوی رومی 137, 240, 241
 شرح مختصر الايضاح از محمد الشلی 179
 شرح مختصر طحاوی 118
 شرح مختصر معانی از آرزو 128
 شرح مخزن الاسرار از ابراهیم تتوی 297
 شرح مخزن الاسرار از امان الله 297
 شرح مخزن الاسرار از شمعی در ترکی 297
 شرح مخزن الاسرار (= ظهور الاسرار) از ظهور الحسن 297
 شرح مخزن الاسرار از محمد البلخی 297
 شرح مصباح از عبد الله العییدی 101
 شرح معارف، زوارف See
 شرح مفتاح از سید شریف 78
 شرح مفصل از امام نحر الدین رازی 73
 شرح مقامات حریری از ناصر المطرزی 91
 شرح الملخص از جرجانی 259
 شرح الملخص از قاضی زاده رومی 259
 شرح منهاج از عبد الله العییدی 101
 شرح مواقف از جرجانی 79, 101, 214
 شرح نور الازهر (= ضوء الازهر) از فقیه علی مهایی 181
 شرح وجیز از امام نحر الدین رازی 73
 شرح وقایه 243

- شرح هفت بند ملا کاشی 209
 شرح يك بيت حافظ 158
 شرف العلم والعلماء 220
 شرف العلماء 219-220
 شرف الانسان (= ترجمه اخوان الصفا) 284
 شعله دیدار از زلالی 253
 شفاعت نامه دکنی 118
 شقائق الحقائق، حدائق الحقائق *See*
 شقائق النعمان از زرخشری 91
 شگوفه راز (= شرح قصائد عرفی) از آرزو 128
 شمامه العنبر از آزاد 201
 شمسیه از نجم الدین عمر کاتبی 83
 شمس و قمر از خواجه مسعود 68
 شمع و پروانه مشوی از ضمیری 72
 شیر و شکر 258
 شیرین و خسرو از هاتنی 256

ص

- الصاحح فی اللغة از جوهری 104
 صحیح بخاری 98
 صحیفه العشاق از عزیزی 83
 صد در بحر رمل (= صد در بحر طویل) 334-335
 صد در بندهش 338
 صد در نثر 334, 337
 صد در نظم 334, 337-338
 صد میدان از پیر انصار 138-139

صراط مستقیم 51

صرح ممرد = قصیده مصنوعه سلمان ساوجی، *See* قصیده

صرف میر از سید شریف 79

صفت سی و سه فرشته 323

صفوة الصفا 87

ض

ضمیر الانسان 181

ضوء الازهر، *See* نور الازهر

الضوء الدراری (= شرح بخاری) از آزاد 201

ضياء العيون 235

ط

طبقات المفسرين 162

طبقات صوفیه از پیر انصار 138

طبقات فقها 103

طراز معنی، *See* شرح قصائد عرفی

طرب المجالس 51, 184-185

طرب المحاسن 185

طوالع الانوار از بیضاوی 79, 101

ظ

ظفر نامه (= دانشنامه ابوزرجمهر) 287-288

ظفر نامه هاتفی (= تیمور نامه)، *See* تیمور نامه

ظهور الاسرار (= شرح مخزن الاسرار)، *See* شرح

ع

عالم آب از آرزو 128

عجیب و غریب، شرح قصائد عرفی *See*

عروس عرفان 114-115

عروض سیفی 6, 100

عروض قافیه (سیفی) 6

عطر الوردہ (= شرح قصیدہ بردہ)، شرح *See*

عطیہ کبریٰ از آرزو 128

عقائد النسفی 122

علی نامہ، دکنی 116-117

عنوان نامہ خیالات، رقعات امیر خسرو *See*

عوارف المعارف 84

عیار دانش 34, 281-283

عین العاشقین 231

عیون المثال (عیون المسائل) از امام نحر الدین رازی 73

غ

غرایب اللغات 128

غرة الکمال 90

غرفات از تقی اوحدی 129

غریب نامہ 35

غزلان الهند از آزاد 202

غزلیات فردوسی 309

غنیة الطالبین 46

ف

فالنامہ 160-161

فالنامہ سکندر 161

فتح العزیز علی کتاب الوجیز 82

فراق نامه از سلمان ساوجی 9, 71

فرامرز نامه 291

فردوس الحکمة 73

فردوسیة طغرا 290

فردوسی نامه مهر 300, 301, 303, 307, 308

فرمان جهانگیر بنام شاهجهان 223

فرهاد و شیرین از عرفی 194

فرهاد و شیرین از نظامی 297

فرهنگ جهانگیری 268

فسانه عبرت از آرزو 128

فصل الخطاب از خواجه محمد پارسا 100

فصوص الاخبار از زمخشری 91

فقر نامه 132

فلاح المسائل فی نجاح السائل 289

ق

قابوسنامه 77

قافیه و عروض، رسائل 1

قاموس الاعلام از حکیم شمس الله قادری 129, 201

قانون اسلام 228

القسطاس از زمخشری 91

قصائد عرفی 194-195, 273

قصائد فردوسی 309

قصائد مشربی 37-39

قصه حاتم طائی 212

قصه دختر موبد به خرس دادن 316-317

قصه درویش و گنج زر 317-318

قصه سنجان 320-322

قصیده برده 203-206

قصیده ظهوری 209

قصیده مرصع 16

قصیده مصنع سید ذوالفقار 89

قصیده مصنع = قصیده بدیعه از قوامی 15-16

قصیده مصنوعه از اهلی شیرازی (= مخزن المعانی) 13

قصیده مصنوعه از سلمان ساوجی (= صرح ممد) 9-13

قضا و قدر از ملا محمد قلی سلیم 128

قلندر نامه از پیر انصار 138, 141-142

ک

کار نامه برهمن 186

کافیه در فارسی از سید شریف 79

کافیه فی النحو 79

کاؤس نامه 294

کتاب از هدی (= مصباح) از ناصر المطرزی 91

کتاب اسرار از پیر انصار 138

کتاب الاختلاج 285

کتاب الاربعین از نخر الدین رازی 73

کتاب الاقطاب از محمد زکریا 73

کتاب البیان والبرهان از امام نخر الدین رازی 73

کتاب الجامع از محمد زکریا 73

کتاب حاوی از محمد زکریا 73

کتاب الزبدة از امام نخر الدین رازی 73

- کتاب الکشف در حکمت از اثیر الدین ابهری 84
- کتاب المعرب از ناصر المطرزی 91
- کتاب المواقف، مواقف *See*
- کتاب الهیا کل از شهاب الدین مقتول 85
- کتاب صد میدان، صد میدان *See*
- کتاب واردات، واردات *See*
- کدخدائی حسن و عشق از نعمت خان عالی 49
- کریم، پند نامه *See*
- کشاف از زمخشری 91
- کشف الاذکار بزبان دکهنی 135
- کشف الحقایق 160
- کشف شرح ملخص از نجم الدین عمر کاتبی 83
- کشف الظلمات از فقیه علی مهایی 181
- کشکول از آزاد 202
- کشکول از بهاء الدین عاملی 258
- کفایه منصوری از محمد زکریا 73
- کلیات انوری 248-249
- کلیات سلمان ساوجی 199
- کلیات سودا 213
- کلیات صائب 124-127
- کلیله و دمنه، ترجمه بزبان موغلی از افتخار الدین محمد بکری 83
- کمال البلاغه از شمس المعالی قابوس 77
- کنز الحقائق از پهلوان محمود بوریا 92
- کنز الرموز 51
- کنز السالکین از پیر انصار 138, 139-140
- کنز المخفی (= شرح جام جهان نما)، شرح *See*

الكواكب الدريه (= قصيده برده)، قصيده برده *See*
 كيفيت جنگ كابل 228

گ

- گل افشان (ترجمه سنگهاسن بتیسی) 277
 گلدسته از برهمن 186
 گلزار خیال از آرزو 128
 گلستان سعدی 51, 213, 291
 گلستان مسرت 13
 گلشن ابراهیمی، تاریخ فرشته *See*
 گلشن توحید 167
 گلشن راز 85, 162-166, 182, 183, 184
 گل و مل از بهجتی 226
 گل و مل از عزیزی 83
 گل و هرمز (= خسرو نامه = خسرو و گل) 20
 گنج نامه (= لغت شاهنامه) 306
 گوهر مراد 163
 گوی و چوگان از محمود عارفی 176-177

ل

- لباب از شیخ نجم الدین عبد الغفار شافعی 82
 لباب المعنوی 113
 لب التواریخ از امیر یحیی 83
 لب لباب مثنوی 113
 لذة از مولانا معین 80
 لطائف اللغات 240
 لطائف المعنوی 240-241

لطایف و ظرایف 229

لطیفه فیاضی 230-231

لغت شاهنامه از عبد القادر بغدادی 306

لغز (صنعت) 15

لمعات عراقی 71

لمعات عراقی، ترجمه از فقیه علی مهایی 181

لوامع از جامی 157

لوائح جامی 189

لورك و مینا، دکنی 117

لیلاوتی 272, 30-31

لیلی و مجنون نظامی 278, 298

لیلی و مجنون از هاتنی 256, 257

لیلی و مجنون از هلالی 80

لیلی و مجنون از هندو 246

م

مآثر الامراء 110, 112

مآثر الکرام از آزاد 200, 202

مباحث عمادیه از امام نخر الدین رازی 73

مباحث مشرقیه از امام نخر الدین رازی 73

مثنوی تحفه العراقین 88

مثنوی تدروی 84

مثنوی جلال الدین رومی 113, 240

مثنوی جلال فراهانی 68, 108

مثنوی حیدری 86

مثنوی در صفت فرهاد از خواجه شاپور 76

- مثنوی شمع و پروانه 209
 مثنوی غنی کشمیری 207
 مثنوی قوسنامه از قطران 86
 مثنوی گوی و چوگان از عرفی کمان گر 87
 مثنوی ملا بزمی 210
 مثنوی مولانا قائمی 81
 مثنوی مهر و مشتری از عصار 86
 مثنویات عرفی 194
 مجالس العشاق 41
 مجالس النفاثس از میر علی شیر 83
 مجرد (صنعت) 16
 مجلس افروز از ابن یمین 59
 مجمع الالبکار از عرفی 194
 مجمع اللغة 268
 مجمع النفایس از آرزو 129
 مجمع النوادر از نظامی عروضی 93
 مجمع الوزرا از برهمن 186
 مجمل الحکمة ترجمه فارسی اخوان الصفاء 284
 مجموعه جعفری 148-150
 مجموعه خطوط محمد تقی لشکری 222-223
 مجموعه مثنویات در زبان دکنی 116-118
 مجموعه میرزا مهدیخان 234-235
 مجموعه نه رسائل قافیه و عروض 1
 محبت نامه از پیر انصار 138, 142
 محذوف الحرف (صنعت) 16
 محرر از امام الدین ابو القاسم عبد الکریم 82

- محصل از امام نخر الدین رازی 73
 محصول از اثیر الدین ابهری 84
 محفل العارفین 266
 محمود و ایاز از زلالی 128, 253
 محمود و ایاز از سیفی 7
 مختار نامه 63, 64
 مختصر از طحاوی 119
 مختصر از المزنی 120
 مختصر القدوری 242
 مختصر المعانی 255
 مختصر المنتهی 79
 مخزن الاسرار نظامی 194, 278, 296-297, 314
 مخزن اسلام 216
 مخزن الانشاء از حسین واعظ کاشفی 266
 مخزن البحور 13
 مخزن شعراء 150-155
 مخزن المعانی = قصیده مصنوعه از اهل شیرازی 13
 مرآة احمدی 154, 263
 مرآة الاسرار 134
 مرآة الجمال 125
 مرآة الحسن از فائق 154
 مرآة الحقایق 134
 مرآة الحقایق ترجمه جام جهان نما از فقیه علی مهایی 181
 مرآة الخیال 125
 مرآة المثنوی 114
 مرآة المحققین 136-137

- مرآة المخلوقات 134
 مرآة مداریه 134
 مرآة مسعودی 134
 مرثیه از محتشم 208
 مرصاد العباد از نجم الدین دایه 72
 مرکز ادوار از فیضی 278
 مستزاد شمس تبریز 210
 مستقصی از زمخشری 91
 المشرع المروى 178-179
 مشهد ناز 163
 مصابر نصیری 91
 مصباح (= کتاب از هدی) ' کتاب See
 مصباح الظلم 271-272
 مصباح الهدایه 166
 مطالب عالیّه از نخر الدین رازی 73
 مطالع الانوار 18
 مطلع السعدین از کمال الدین عبد الرزاق 95
 مطول 255
 مظهر البرکات از آزاد 201
 مظهر العجائب 156, 60-65
 معالم از امام نخر الدین رازی 73
 معجم الحدود از زمخشری 91
 معراج نامه 62, 63
 معراج نامه، دکنی 116
 معیار الافکار از آرزو 128
 مغیثیه از طوسی 70

مفاتيح الاعجاز (= شرح گلشن راز) 81, 163, 165, 166, 179-180

مفاتيح الكلام في مدائح الكرام 13

مفتاح الجنات 225

مفتاح الدقایق (= شرح دیوان ناصر علی) 168

مفتاح شکار 39-40

مفتاح العجائب (ترجمه لیلاوتی) 32

مفتاح العلوم 255

مفتاح الفلاح 258

مفتاح النکات، شرح قصائد عرفی *See*

مفرح القلوب 174-175

مفصل از زمخشری 91

مفید از انوری 248

مقدمة الآداب از زمخشری 91

مقصد اقصی از عزیز النسفی 160

مقصد اقصی از مولانا حسین 92

مقطعات ابن یمن 55, 60

مقطعات فردوسی 309

مکتوبات منیری 232

ملخص از امام فخر الدین رازی 73

ملخص از محمود چقمینی 79, 259

الملخص فی الهيئة 259

مناجات بدرگاه بهرام ایزد 324

مناجات عبد الله انصاری 138

منازل السائرین از خواجه عبد الله انصاری 138

مناظر الانشاء 30, 81

منتخب از لطف الله مهندس 47

منتخب حدیقه، انتخاب از، انتخاب *See*

منتخب شاهنامه از بهادر علی (بختاورخانی) 267, 306, 311-312

منتخب شاهنامه از توکل بیگ 267, 306, 312

منتخب شاهنامه از مسعود سعد سلمان 306

منشآت ابو الفتح گیلانی (= چهار باغ) 198-199

'منشآت شاهنواز خان' 110-112

منشآت طغرا 279-281

منطق الطیر 19, 21, 61, 64, 273

منظومه برده 203-206

من لکن 114, 115

المنهاج از زمخشری 91

منهاج العباد از شیخ سعد الدین 101

منهاج الوصول از بیضاوی 101

موارد الکلم از فیضی 31

مواقف از عضد الدین الایچی 79, 214

مواهب علیه 266

مولود زرتشت 331-332

موهب عظمی از آرزو 128

مؤید الفضلاء 25

مهابارت 31, 278, 294, 307

مهمات فی صلاح المتعبد 289

میخانه از زلالی 253

میزان اشعار (= عروض سیفی) 6

مینا بازار از ظهوری 171

ن

'نامه خیالات' (= انشاء امیر خسرو = عنوان نامه خیالات) 33-34

- نان و حلوا از بهاء الدین عاملی 258
 ناهید و بهرام، مثنوی از ضمیری 72
 نزل السائرین 62
 نزهه الابصار فی معرفة بحور الاشعار 13
 نزهه الارواح 51
 نزهه القلوب 62, 83
 نزهه الملوك 21
 نسخه عالمگیری 22
 نشاط العشق (= شرح غوثیه) 218
 نصیحت از پیر انصار 138
 نظام التواریخ از قاضی بیضاوی 88
 نظم در زبان دکنی 133
 نظم کاغذ 188
 نظم‌ها در صفت جاماسپ ولایتی 322
 نفائس العیون (= نفائس الفنون فی عرائس العیون) از محمد بن محمود آملی 80
 تفحات 53, 54, 101
 نقد محصل از طوسی 70
 نگارخانه فیضی، شرح قصائد عرفی *See*
 نگارستان از قاضی احمد غفاری 83
 نل دمن 278
 نوادر الالفاظ از آرزو 128
 نور الازهر از فقیه علی مهایی 181
 النور السافر فی اخبار القرن العاشر 179
 نور الهدایه 243
 نهاية المعقول از نضر الدین رازی 73
 نهجه الاسرار از ابو الحسین همدانی 72

نهر بحر مشنوی 114

و

واجب الحفظ 124, 125, 211

واردات از پیر انصار 138, 139

واقعات بابری 265

وامق و عذرا از فصیحی 78

وجود العاشقین از بنده نواز 159

وجود نامه، دکنی 116

وجه القناعت از عزیزی 83

وصف امشاسفندان 338-339

وصلت نامه 63

وقایع نعمت خان عالی (= وقایع حیدرآباد = روز نامچه = روز نامه وقایع

ایام محاصره قلعه دار الجهاد حیدرآباد) 48-50

وقایه 243

ویسه ورامین 78, 220-222

ه

هجو سلطان محمود از فردوسی 309-310

هجو مرزا فاخر از سودا 213

هدایه از اثیر الدین ابهری 84

هدایه از ظهیر الدین ابو العلا 102

هدایه الحکمت 78

هدایه الروائح شرح تحفه نصائح 131

هدایه الطریقه، رساله 136

هدایه فی الفروع 243

هشت بهشت (تاریخ) 65-67

هفت آسمان 296, 297

هفت اقلیم از رازی 67-108

هفت بند ملا فضولی 207

هفت بند ملا کاشی 208-209

هفت پیکر از نظامی 278, 298

هفت کشور از فیضی 278

هفت منظر از هاتفی 256

هفتاد و هشت پرسش و پاسخ 332, 329-330

همم العربیه از زرخشری 91

هیلاج نامه 63

ی

ید بیضا از آزاد 200, 202

یوسف زلیخای عمیق بخاری 98

یوسف زلیخای فردوسی 307-309

INDEX II

NAMES OF PERSONS

The references are to the pages of the Catalogue. The principal ones are denoted by heavy figures, while mere incidental mention is indicated by lighter type. For convenience of reference the names have been arranged in strictly alphabetical order. This arrangement lends itself more easily to facility of reference than the more scholarly system by which, for example, *Abū-Zar* and *Ibn-e-Sīna* are shown respectively under *Z* and *S* and not under *A* and *I*, and *Jalālu'd-Dīn* precedes *Jalāl-e-Farāhānī*.

Abāqā Khān,	83
'Abbās I, Shāh,	197, 253
.. II, Shāh,	124, 163
.. -e-Şafawī, Shāh,	81
.. Iqbāl,	8, 17
.. Sayyed 'Abbās 'Alī,	152(63)
'Abdī, Bābā (of Gīlān),	82
'Abdu'l-'Alī Baḥru'l-'Ulūm,	214-215
.. -'Azīz s/o 'Abdu'r-Rashīd Khān (ruler of Kāshghar),	106
.. -Bāqī, Mīr,	86
.. -Fattāḥ-e-Ḥusaynī,	114
.. -Ghaffār Shāfe'ī, Shaykh Najmu'd-Dīn,	82
.. -Ghafūr (of Lār), Mullā,	53
.. -Ghanī, (of Hamadān),	72
.. .. Mīr (of Tafrish),	68
.. -Haqq (poet),	80
.. .. Sajāwal of Sarhind,	243
.. -Ḥayy s/o Shāhnawāz Khān,	112
.. -Kādir, Amīr, s/o Q. Mas'ūd of Ray,	75
.. -Karīm, Imāmu'd-Dīn Abu'l-Qāsim,	82
.. .. Khān s/o 'Abdu'r-Rashīd Khān (ruler of Kāshghar),	106

'Abdu'l-Karīm, Mullā,	....	....	....	186
„ „ Munshī,	....	....	....	269, 270
„ -Khāliq-e-Ghajdawānī,	....	....	....	99
'Abdu'llāh b. 'Abdu'l-Karīm, al-Qarashī, (Abū-Zar'a),				72, 78, 87
„ b. 'Abdu'r-Rahmān (of Tehrān),	....	....	....	72
„ b. Ḥasan Makkī,	....	....	....	218
„ b. Muḥammad al-'Ubaydī,	....	....	....	101
„ b. Muḥammad Kharrāz,	....	....	....	72
„ b. Muḥammad Marwārīd, Khwāja Shihābu'd-Dīn,				234
„ b. Saffāh,	....	....	....	18
„ -e-Anṣārī, Khwāja,	....	....	34, 138,	211, 226
„ -e-Gāzrūnī,	....	....	....	103
„ -e-Jāmī, Hātifī, <i>see</i> Hātifī.				
„ Qāzī, b. Qāzī Muḥammad,	....	....	....	74
„ Qulī Quṭb Shāh,	....	....	....	133
„ Quṭb Shāh, Sultān,	....	....	....	131, 147
„ Sultān s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh-				
ghar),	....	....	....	106
„ Yaqīnī, Qāzī,	....	....	....	81
'Abdu'l-Laṭīf al-'Abbāsī,	....	....	....	240, 254
„ „ Khān s/o 'Abdu'r-Rashīd Khān (ruler of				
Kāshghar),	....	....	....	106
„ -Majīd Khān,	....	....	....	195
„ -Malik, Khwāja,	....	....	....	95
„ -Qādir, Amīr, s/o Qāzī Mas'ūd of Ray,	....	....	....	75
„ „ (of Badāyūn),	....	....	....	173, 277
„ „ (of Baghdād, author of <i>Lughat-e-Shāhnāma</i>),				306
„ „ -e-Jīlanī, Shaykh Muḥyi'd-Dīn (founder of				
the Qādiriyya Order),	....	....	46, 81, 84,	184
„ „ Samarqandī Dehlawī,	....	....	....	203
„ „ Shaykh Ziyāu'd-Dīn Abū-Najīb,	....	....	....	84
„ „ -Wahhāb, Mīr,	....	....	....	86
„ „ -Wāhid, Mawlānā,	....	....	....	82
„ „ -Wāse' Hānsawī,	....	....	....	128
'Abdu'r-Rahīm Khānkhānān, <i>see</i> Khānkhānān.				

'Abdu'r-Raḥīm Sultān s/o 'Abdu'r-Rashīd Khān (ruler of Kāshghar),	106
„ -Raḥmān b. 'Abdu'r-Rasūl 'Abbāsī al-'Alawī al-Chishtī,	134
„ „ b. Abī Ḥātim Ḥanbalī, (of Ṭehrān),	72
„ „ Qāzī (of Tabrīz),	86
„ -Rashīd Khān (ruler of Kāshghar),	105, 106
„ -Razā, Khwāja,	76
„ -Razzāq-e-Lāhijī,	163
'Abdu'sh-Shakūr Miān,	34
'Abdu's-Salām,	175
„ „ b. Muḥammad,	82
Abdu's-Ṣamad, Mawlānā,	86
„ „ Qāzī,	101
'Abīd b. al-Abrāṣ,	212
'Ābid, Ghulām Zaynu'l-'Ābidīn,	152 (62)
'Abīdī (poet),	90
'Ābid Khān (=Qalīch Khān), <i>see</i> Qalīch Khān.	
Abū 'Abdu'llāh ad-Dāramī (Traditionist),	92
„ „ b. Ḥaddād (of Ṭehrān),	72
„ „ Chāwa Pāra (of Hamadān),	71
„ 'Alī-e-Jurjānī,	78
„ „ Shaṭranjī,	94
„ „ Sīnā,	70, 104
„ Bābān (or Bāyān), Shaykh Abū 'Alī,	82
„ Bakr, Atābeg Nuṣratu'd-Dīn,	298
„ „ Baḥlī (of Ṭehrān),	72
„ „ -e-Shāshī,	114
„ „ -e-Warrāq,	92
„ „ (of Hamadān),	71
„ „ Mirzā (ruler of Kāshghar),	105
„ „ Muḥammad b. 'Abbās, (=Ṭabar Khèz),	91
„ „ Shaykh, (of Ṭehrān),	72
„ „ (b.) Ṭāhir,	84
„ Barakah (of Hamadān),	71
„ Bashar b. Yūnus,	104

Abū Ishāq Ibrāhīm b. Yahyā, Shaykh,	....	85
„ „ Injū, Shāh,	....	83
„ „ (of Kash),	....	97
„ „ Shaykh, (of Shīrāz),	....	102, 103
Abu'l-'Abbās (of Arrān),	....	90
„ -'Alā-e-Ganjawī,	....	89, 90, 251
„ -Baqā b. 'Abdu'l-Bāqī al-Ḥusaynī, Mīr,	....	143, 144
„ -Barakāt, Khwāja,	....	97
„ -Fath-e-Gīlānī, Ḥakīm,	....	82, 194, 198-199
„ „ Qābil Khān, Munshī, <i>see</i> Qābilkhān.		
„ -Fazl (minister of Akbar),	31, 34, 223, 230,	281-282
„ „ Muḥammad-e-Daftarī,	....	65
„ -Ghāzī Sultān Ḥusayn Mirzā, <i>see</i> Ḥusayn Mirzā.		
„ -Ḥasan Bādshāh (=Ḥasan Quṭb Shāh),	....	116
„ „ -e-Farāhānī,	....	249
„ „ Zāhid,	....	82
„ -Ḥusayn b. al-Ḥasaqī (?) (of Hamadān),	....	72
„ -Khayr 'Āshiq, Mawlāna,	....	95
„ -Ma'ānī (or Ma'ālī) of Ray,	....	74
„ -Mafākhīr-e-Rāzī,	....	74
„ -Qāsim b. Samāsh,	....	92
„ „ -e-Gurgānī, Shaykh,	....	78
„ „ Ḥakīm,	....	92
„ „ Shaykh, (of Ray),	....	75
„ „ Shaykh, (of Tehrān),	....	72
„ „ -Wafā, Khwāja (=Firishta),	....	91
Abū Manṣūr-e-Tūsī,	....	103
„ Naṣr b. Sā',	....	103
„ „ -e-Fārābī, <i>see</i> Abū Naṣr Muḥammad Turkī.		
„ „ Muḥammad Turkī-(=Abū Naṣr-e-Fārābī),		104
„ „ Pārsā, Khwāja,	....	100
„ Sa'd b. Mas'ūd b. Sa'd b. Salmān,	....	72
„ Sa'id Abu'l-Khayr,	....	209
„ „ Khān, Sultān,	....	105
„ „ Mirzā, Sultān,	....	86, 103, 196
„ „ (the Mongol),	....	9, 81

Abū Sa'īd Sultān, (grandfather of Bābur),	....	6
„ „ „ s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh-	....	106
ghar),	....	89
„ Tāhir,	....	84
„ 'Umar (or 'Umrah), Kamālu'd-Dīn,	....
„ Z̤ar'a, see 'Abdu'llāh b. 'Abdu'l-Karīm.		
Abūzarjmehr,	....	287
Ādam Mansūr,	....	116
Ādarbād,	....	333
Adham, Mawlānā,	....	83
„ Sultān s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh-	....	106
ghar),	....	79
'Aḍudu'd-Dīn-e-Ījī,	....
'Afīf Navā Kāshānī, see 'Afīf Nūr.		
„ Nūr-e-Kāshānī,	....	18
Āfirīn (poet),	....	202
Afroz, Mawlawī Muḥammad Ṣāḥeb,	....	151(12)
Afsos, Mīr Shēr 'Alī,	....	212-213
Āftāb (poet),	....	202
Afzalī (poet),	....	202
Afzalkhān (= Mullā Shukru'llāh-e-Shīrāzī),	....	186
Afzal Nāmī, Khwāja,	....	76
'Ahdī Qarākūlī,	....	101
„ Qāzī, (of Ray),	....	74
„ (of Sāwa),	....	71
Ahlī,	....	13, 211
Aḥmad 'Alī Khān, Sardār Mīr,	....	19
„ (of Ardabīl), Mawlānā,	....	87
„ Bābā Sīmāhī (or Samāsī),	....	99
„ b. 'Abdu'r-Raḥīm Ṣafīpūrī,	....	195
„ b. al-Furāt, Abū Mas'ūd,	....	72
„ b. Mansūr al-Muḥaffarī (or al-Muṭahharī) al-Isbī-		
jābī, Abū Naṣr,	....	119-121
„ b. Mu'ayyad, Shihābu'd-Dīn,	....	94
„ b. Muḥammad al-Manshūrī, Abū Sa'īd,	....	92, 93
„ b. Muḥammad aṣ-Ṣūfī,	....	90

Aḥmad b. Muḥammad, Ḥāfiẓ Abū Naṣr,	....	98
„ b. Muḥammad of Khālānjān,	....	300
„ -e-Ghaḥfārī, Qāẓī,	....	83, 88
„ -e-Ghazzālī,	....	218
„ -e-Jām (= Zanda Pīl),	....	224-225
„ -e-Jand, Mawlānā,	....	101
„ -e-Juwālgar, Shaykh,	....	101
„ -e-Lāhijī, Shaykh,	....	81
„ -e-Sāwī (poet),	....	89
„ Fanāhī, (Fanārī), Shaykh,	....	87
„ Ḥājī, Amīr,	....	106
„ Khwāja Mīrzā, (father of the author of <i>Haft-Iqlīm</i>),		76
„ Mawlāna Nizāmu'd-Dīn, (the astronomer),		81
„ Mīr Aḥmadu'llāh Chotū Ṣāḥeb,	....	151(4)
„ Nizām Shāh (of Ahmednagar),	....	237
„ Sayyed Aḥmad Aḥmadābādī,	....	151(3)
„ Sayyed Aḥmad Miyān,	....	151(5)
„ Shāh, the Bahmanid,	....	159
„ Shāh-e-Abdālī, <i>see</i> Aḥmad Shāh-e-Durrānī.		
„ Shāh-e-Durrānī	....	2, 26, 269, 270
„ Tatawī, Mullā,	....	173
Aḥnaf (of Hamadān),	....	71
Aḥqar,	....	151(7)
Aḥsan, Muḥammad Ḥusayn,	....	151(1)
‘Ajībī (poet),	....	102
Akbar (the Great),	82, 83, 86, 90, 95, 106, 110, 173, 175, 194,	
	199, 206, 216, 230, 236, 264, 265, 268, 277, 278, 281	
„ II,	....	235, 237
„ (son of Awrangzeb),	....	23
„ Khān s/o Amīr Dost-Muḥammad Khān,	....	190, 191
„ Khān, Muḥammad,	....	228
Akhgar, Razīu'd-Dīn,	....	151(9)
Akhī Faraj-e-Zanjānī,	....	84
Akhtar, Aḥmad ‘Alī Ḥaydarābādī,	....	151(8)
„ Muḥammad Akramu'd-Dīn,	....	167
Akhtisān, Jalālu'd-Dīn (the Shirwānshāh),	....	90, 251

Ākifī (poet) of Gīlān,	82
‘Alā al-Munajjim al-Bukhārī, <i>see</i> ‘Alī Shāh.	
‘Alak, Shaykh,	82
‘Ālamgīr, <i>see</i> Awrangzeb,	
„ II,	111, 112
‘Alāu’-d-Dawla, Ruknu’-d-Dīn (the Sufi),	77
„ -Dīn, Ḥakīm,	82
„ „ Imām,	91
„ „ (of Khwār),	74
„ „ Mawlānā,	106
„ „ Shaykh,	90
‘Alā’u’l-Mulk (the <i>wazīr</i>),	97
‘Alawī, Ghulām Jīlānī,	152(67)
Al-Būṣīrī, Sharafu’-d-Dīn (the author of the <i>Qaṣīda-e-Burda</i>),	203-204
Al-Ghazā’irī, Abū Yazīd Muḥammad, <i>see</i> Muḥammad.	
‘Alī Akbar-e-Khwāfī,	114
„ al-Aghājī,	98
„ al-Balkhī, Abū Muḥammad,	157
„ al-Makkī b. Ṭayfūr al-Bastāmī,	306
„ Amīr Sayyed,	77
„ b. Ḥusayn al-Wā‘iz, aṣ-Ṣafī,	229
„ b. Shihāb b. Muḥammad, Amīr Sayyed, (of Hamadān),	71.
„ b. Zayn-e-Ṭabarī, Ḥakīm Abu’l-Ḥusayn,	73
Al-‘Īdrūs, Aḥmad b. ‘Abdu’llāh (of Hyderabad),	178
„ „ b. Shaykh (of Broach),	178
„ Muḥammad (of Surat),	178
‘Alī Dūsī (or Dūstī), Taqīu’-d-Dīn,	77
„ -e-Yazdī, Sharafu’-d-Dīn,	30, 65
„ Gul, <i>see</i> ‘Alī, Mawlānā.	
„ Ḥakīm,	82
„ Khwāja Shamsu’-d-Dīn,	77
„ Makhdūm Faqīh (of Mahim near Bombay),	181
„ Mardān Khān Afrāsiyab Jang Bahādur,	19
„ Mawlānā (=‘Alī Gul),	80
„ Mīr Sayyed Sharīfu’-d-Dīn,	78

'Alī, Mīr Shamsu'd-Dīn (poet),	....	....	80
„ Mīrzā, 'Khulqī',	....	....	76-77
„ Muḥammad Khān, Mīrzā Muḥammad Ḥasan,			263
„ Nāṣir (of Sarhind),	....	....	168, 198 , 209
'Ālī, Ne'matkhān, <i>see</i> Ne'matkhān.			
'Alī, Rāmīnī (or Rāmāytanī),	....	....	99
„ Shāh, Amīr, (of Ray),	....	....	75
„ Shāh b. Muḥammad b. Qāsim al-Khwarazmī (= 'Alā al-Munajjim al-Bukhārī),	....		42
„ Shāh, Khwāja Tāju'd-Dīn, (<i>wazīr</i> of Uljāytū),			81
„ Shaykh 'Alī Mehri,	....	....	152(64)
„ Shēr, Amīr (the minister),	4, 13, 27, 95, 100, 103,		196, 234, 266
„ of Tāram, Mawlānā, 'Tāramī',	....	....	85
Al-Māstarī,	....	....	89
Al-Mustazhirbi'llāh,	....	....	103
'Am'aq, Shihābu'd-Dīn (the famous poet),		....	98
Amato Chezaud, S. J., Father,	....	....	313
'Amīdu'd-Dīn Abu'l-Fath-e-Nīshāpūrī,	....	....	220
Amīn Aḥmad-e-Rāzī,	....	....	67
„ Shāh (the saint of Bijapur),	....	....	135
Amīnu'd-Dīn Dād (poet),	....	....	86
„ Naṣir b. 'Azīzu'd-Dīn,	....	....	82
Amīr 'Alī Bādshāh,	....	....	90
„ „ Shēr (the minister), <i>see</i> 'Alī Shēr.			
„ Beg Wazīr,	....	....	191
„ Kalāl, Sayyed,	....	....	99
„ Khusraw, <i>see</i> Khusraw.			
„ Khwānd Muḥammad,	....	....	100
„ Sayyed Mīr 'Alī,	....	....	151(13)
„ Sayyed Mīr 'Alī,	....	....	202
Amīru'l-Umarā (poet),	....	....	83
Amīr Yahyā,	....	....
Amlahī, Muḥammad Dā'ūd,	....	....	145-148
Āmulī, Abu'l-Fath,	....	....	80
„ Muḥammad b. Maḥmūd,	....	....	80
„ Shaykh 'Izzu'd-Dīn,	....	....	80

Anandrām <i>Mukhlis</i> , Rājā, ....	....	127
Anjum, Sayyed Aḥmad 'Alī, ....	....	151 (14)
Anūshirwān (the Sāsānian monarch), ....	....	88
Anwarī, Awhādu'd-Dīn 'Alī (poet), ....	....	45, 248-249
Āqā Muḥammad, ....	....	70
Aqdas (poet), ....	....	202
Ardashīr-e-Bābegān, ....	....	341
Ardā Virāf, ....	....	341
Arghūm Khān, ....	....	84
'Ārifī, Maḥmūd, ....	....	176
'Ārif Sultān s/o 'Abdu'r-Rashīd Khān (the ruler of Kāsh- ghar), ....	....	106
Aristū, ....	....	104
Arsalān Khān, ....	....	98
„ Saljūqī, Sultān, ....	....	84
'Arūzī, Sayfī-e-Bukhārī, <i>see</i> Sayfī.		
Ārzū, Sirāju'd-Dīn 'Alī Khān, ....	....	127-129 , 202
Asad Beg, ....	....	83
Āṣaf (poet), ....	....	202
Āṣafī (poet), ....	....	196
Āṣaf Jāh Nizāmu'l-Mulk, ....	....	201
„ Khān, Ja'far Beg, ....	....	173
„ „ Mirzā Qiwāmu'd-Dīn Ja'far, <i>see</i> Ja'far.		
„ „ Nawwāb, ....	....	222
'Āshiq, Mawlānā Abu'l-Khayr, <i>see</i> Abu'l-Khayr.		
Ashkī of Qumm, Amīr, ....	....	69
Ashraf 'Alī, Mawlawī (of Nasik), ....	....	16
„ Jahān-e-Qazwīnī, Mirzā. ....	....	83
Ash-Shillī, Muḥammad b. Abī Bakr, <i>see</i> Muḥammad.		
Asīr, (poet), ....	....	9
„ -e-Ākhsīkatī (poet), ....	....	102
Asīrī, <i>see</i> Muḥammad b. Yahyā al-Lāhijī.		
Asīr, Jalāl ....	....	197 , 209, 233
Asīru'd-Dīn (of Abhar), ....	....	84
„ -e-Ākhsīkatī, ....	....	99
„ -e-Awmānī, ....	....	72

'Aṣṣār, Mawlānā Muḥammad (poet),	....	....	86
'Aṭā Malik-e-Juwaynī,	....	....	65
'Aṭāu'llāh b. Aḥmad Me'mār,	....	....	47, 250
„ b. Maḥmūd-e-Ḥusaynī, Burhānu'd-Dīn,	....	....	3
„ Qāzī,	....	....	74
Ātsiz Khān,	....	....	107
„ Khwārazmshāh,	....	....	17, 94
'Aṭṭār, Farīdu'd-Dīn (the famous poet),	19, 20, 34, 35, 36, 60,		
	61, 62, 63, 64, 155, 156, 187, 188, 227, 273		
„ Khwāja 'Alāu'd-Dīn,	....	....	99
„ „ Ḥasan,	....	....	99
„ „ Muḥammad b. Khaṭīru'd-Dīn,	see Muḥammad.		
Awrangzeb 'Ālamgīr,	22, 23, 39, 48, 49, 109, 168, 208, 213, 214,		
	215, 236, 243, 246, 247, 263, 277		
			107
Aydū Khān,	....	....	71, 218
'Aynu'l-Quzāt (of Hamadān),	....	....	97
Ayyūb, Khwāja,	....	....	111, 112, 200-203
Āzād, Mīr Ghulām 'Alī,	....	....	151(11)
Az'af, Irshād 'Alī Shāh Sūratī,	....	....	89
Āzarī, Shaykh,	....	....	151(10)
Azhar,	....	....	83
'Azīz, Amīr or Mīr (poet),	....	....	83
'Azīzī (poet),	....	....	104
Bābā Kamāl,	....	....
„ Mājīn, see Mājīn.			101
Bāb-e-Farghānī,	....	....	4, 6, 236, 246, 265
Bābur, (the Emperor),	....	....	72
Badī'-e-Hamadānī,	....	....	86
Badī'ī (poet),	....	....	96
„ i.e. Mawlānāzāda,	....	....	45
Badī'u'l-Yaman, Ḥakīm,	....	....	103
Badr-e-Chāch (the famous poet),	....	....	13
„ -e-Jājurmī,	....	....	74
Badru'd-Dīn, al-Qiwāmī (of Ray),	....	....
„ Mīr (of Chichond, near Ahmednagar),			228, 239
			107
Baghū Khān,	....	....

Bahādur ‘Alī Ḥusaynī, Mīr,	....	....	176
„ „ s/o Ilāhwerdī Khān ‘Ālamgīr Shāhī,			311
„ Nizām Shāh (of Ahmednagar),	....	....	237
Bahādur Shāh (the Emperor),	....	....	236
„ Shaykh Bahādur, ....	....	....	151(21)
„ Sultān (of Gujarat),	....	....	85
„ ‘urf Shaykhū Miān,	....	....	151(22)
Bahā-e-Bokhārī,	....	....	99
„ -i-Nadīmu’llāh,	....	....	175
Bahārī of Qumm,	....	....	70
Bahār, Munshī Tekchand, ....	....	....	169
Bahāu’d-Dawla, Shāh Nūrbakhshī,	....	....	74
„ -Dīn, ....	....	....	94, 102
„ „ -e-‘Āmilī, ....	....	....	258-259
„ „ -e-Zanjānī, Qāzī,	....	....	84
„ „ Khwāja,	....	....	97
„ „ Maliku’l-Kalām,	....	....	102
„ „ Mawlānā, ....	....	....	90
„ „ Naqshband, Khwāja,	....	....	99, 100
„ „ (poet, of Qazwīn),	....	....	83
„ „ Zakariyya (of Multān),	....	....	71
Bahjatī, Sa‘ādat Yār Khān,	....	....	226
Bahman s/o Kaykōbād Sanjānī,	....	....	320
Bahrām Beg b. Farrukh Yasār (ruler of Shirwān),			89
„ -e-Chūbīn, ....	....	....	88
„ Saqqā-e-Bardawānī,	....	....	34
„ Shāh, the Ghaznawīd,	....	....	35, 253
„ „ Sultān, ....	....	....	94
Bahrī, Qāzī Maḥmūd, <i>see</i> Maḥmūd			
Baḥru’l-‘Ulūm, <i>see</i> ‘Abdu’l-‘Alī.			
Bājīrāo II, ....	....	....	239
Bakhshish, Shaykh Aḥmad Bakhshū Miān,	....	....	151(18)
Bakhtyār, Khwāja Nizāmu’d-Dīn,	....	....	77
Bālājī Pandit Pradhān,	....	....	112
Balīgh, Ghulām, Qādir, ....	....	....	151(20)
Bālīt, <i>see</i> Yālīt.			

Banā'ī,	....	....	....	36
Banākitī, Fakhru'd-Dīn (historian),	....	....	....	103
Bāqī Aḥmadābādī,	....	....	....	151 (17)
„ Mīr Bāqī 'Alī Bokhārī,	....	....	....	151 (16)
Bāqir 'Alī, Shaykh,	....	....	....	170
„ Qādirī, Shaykh Muḥammad,	....	....	....	114
Barahman, Chandrabhān,	....	....	....	186
Barandaq, Mawlānā,	....	....	....	100
Barzū Kāmdīn, Dastur,	....	....	....	318
Bayānī, 'Abdu'llāh Marwārīd,	....	....	....	234
Bāyazīd Anṣārī	....	....	....	216
„ the Turkish Sultān,	....	....	....	65, 66
Bāyḍāwī, Nāṣiru'd-Dīn 'Abdu'llāh,	....	....	....	79, 88
Bāyqarā Mirzā,	....	....	....	100
Bayram Khān, Khānkhānān,	....	....	....	84, 97
Bāysanghar, Mīrzā,	....	....	....	100
Bazmī (of Hamadān),	....	....	....	72
Bazmī, Mullā,	....	....	....	210
Bèdil, Mirzā 'Abdu'l-Qādir,	....	....	....	147, 202, 226
Bèhosh, Mīr Ramazān 'Alī,	....	....	....	151 (24)
Behzād s/o Rustam (author of <i>Ṣad-Dar</i>),	....	....	....	334, 336, 337
Bètab, Badru'd-Dīn,	....	....	....	151 (23)
Bhārimāl,	....	....	....	277
Bhōj, Rājā,	....	....	....	276
Bidlīsī (or Bitlīsī),	see Ḥakīmu'd-Dīn.			
Bilfaqīh, Abū Bakr b. Ḥusayn (of Bijapur),	....	....	....	178
Biryān,	....	....	....	151 (19)
Bisāṭī,	....	....	....	95
Brahman,	see Barahman.			
Bundārī (Ar. translator of the <i>Shāhnāma</i>),	....	....	....	300
Buqrāt-e-Samarqandī, Abu'l-Qāsim,	....	....	....	260
Burhān, Hazrat-e-Rāz-e-Ilāhī Shāh,	....	....	....	210
„ Khāwand Shāh, Sayyed,	....	....	....	100
„ Nizām Shāh, Sultān (of Ahmednagar),	....	....	....	85, 171
Burhānu'd-Dīn 'Alī-e-Marghīnānī,	....	....	....	243

Burhānu'd-Dīn, Shāh, (saint of Bijapur),	....	135
Būṣirī, Sharafu'd-Dīn, <i>see</i> Al-Būṣirī.	....	111
Bussy,	....	....
Chaghminī, <i>see</i> Jaghmīnī.	....	277
Chānd b. Mādhurām,	....	223
Chandrabhān, Munshī, <i>Barahman</i>,	....	237
Chānd Sultānā (of Ahmednagar),	....	318, 319
Changaranghāch,	....	277
Chaturbhujdās Kāyath,	....	313
Chezaud, Father Amato, S. J.	....	90, 91
Chingīz Khān	....	....
Dānishmand Khān (= Ne'mat Khān 'Ālī), <i>see</i> Muḥam- mad-e-Shīrāzī.	....	....
Daniyal (the prince),	....	206
Daqīqī (the famous poet),	....	98
Dārāb Hormazyār,	....	324-329
Dar'ah, Shaykh, (of Tehrān),	....	72
Dārā Shukōh,	....	109, 186, 208, 246, 267
Dardmand (poet),	....	202
Darwesh 'Āmila (of Balkh),	....	125
.. -e-Dihalī (or Dihakī), a poet	....	83
.. Husayn,	....	170
.. Muḥammad-e-Bukhārī	....	113
.. Sayyed Darwesh 'Alī,	....	152(40)
Darweza-e-Ningarhārī, Ākhund,	....	216
Dā'ūd Khān Pannī,	....	176
Dawā'ī, Ḥakīm, (attached to Akbar's Court),	....	82
Dawlat Shāh-e-Samarqandī,	....	274
Dāya, <i>see</i> Najmu'd-Dīn.	....	....
Dhanā Jādhaw,	....	223
Dharamdās,	....	186
Dharam Narāyan,	....	32
Dilēr, Sayyed Ibrāhīm,	....	152(39)
Dilkash, Ḥāfiz Dā'ūd,	....	152(38)
Dilshād Khātūn,	....	9
Dost-Muḥammad Khān, Amīr (of Afghanistan)	190, 191, 270	....

Durgā Prasād, Rājā,	....	....	....	277
Fā'eq, Qāzī Nūru'd-Dīn Ḥusayn b. Qāzī Sayyed Aḥmad				
Ḥusayn Razawī of Broach,			150-155,	152(72)
Fahīm, Malik Sardār,	....	....	....	152(78)
Fahmī, Majdu'd-Dīn,	....	....	....	99
„ Mawlānā,	....	....	....	77
Fā'izī-e-Kirmānī, (versifier of Dawlatshah's <i>Tazkira</i>),				48
Fakhru'd-Dīn As'ad-e-Jurjānī,	....		78,	220-221
„ „ Bahrām Shāh (of Arzanjān),		....		297
„ „ -e-Rāzī, Imām,		....	....	73
„ „ Maḥmūd b. Amīr Yamīnu'd-Dīn Maḥmūd				
Mustawfī, Amīr, <i>see</i> Ibn-e-Yamīn.				
Fakhru'l-Islām, Abū Bakr Muḥammad b. Aḥmad al-Mus-				
tazhir,	....	....	....	103
Fakhru's-Sādāt, <i>see</i> Sayyed Ḥusaynī.				
Falakī, Afṣaḥu'd-Dīn (poet),		....	....	89
Fānī (poet),	....	....	....	209
„ Khwāja,	....	....	....	87
„ Muḥammad b. Maḥmūd Dehdār, <i>see</i> Muḥammad.				
„ Mullā Moḥsin	....	....	....	169
Faqīh, Bāpū,	....	....	....	152(77)
„ -e-Zāhid, Shaykh,	....	....	....	85
Faqīrī (poet),	....	....	....	87
Faqīr Muḥammad (author of <i>Ḥadā'iq-e-Ḥanafīyya</i>),				131
Faraj, Shaykh Bābā,	....	....	....	85
Farāmurz (ruler of Shirwān),		....	....	89
Fardī (poet),	....	....	....	87
Farḥat, s/o Nawwāb Ibrāhīm Yāqūt Khān,			....	152(74)
„ Sūratī,	....	....	....	152(75)
Farībī (or Firībī),	....	....	....	77
Farīdu'd-Dīn, Shaykhu'l-Mashā'ikh,		....	....	231
Fārigh, Mullā Quṭbu'd-Dīn,		....	....	195
Farrukh-Siyar,	....	....	....	109
„ Yasār b. Khalīl (ruler of Shirwān),			....	89
Farrukhzād (king),	....	....	....	22
„ b. Farāmurz (ruler of Shirwān),			....	89

Faṣīhī (author of <i>Wāmiq wa 'Azrā</i>),	....	....	78
„ (of Āzarbāijān),	....	....	86
„ (of Herat),	....	....	197
Fath 'Alī Shāh Qājār,	....	....	149
Fathu'llāh b. 'Uṣmān,	....	....	220
„ Mustawfī, Fakhru'd-Dīn,	....	....	83
„ Shāh,	....	....	199
Fayzī (the poet laureate),	30-32 , 96, 132, 171, 194, 230, 272, 278		
Fayzu'llāh Anṣārī Jawnpūrī 'Himmat',	....	....	108
Fāzil, Mawlānā,	....	....	95
„ Shaykh Fāzil Dosūmiān,	....	....	152(71)
Fazl, Mawlānā,	....	....	87
„ Shaykh Fazl,	....	....	152(76)
Fazlu'llāh-e-Qazwīnī, Sharafu'd-Dīn,	....	....	13
„ Khwāja,	....	....	95
„ (of Khwār),	....	....	74
Ferozshāh, the Bahmanid Sultān,	....	....	159
Fidā Ḥusayn Nabī Bakhsh Bokhārī, Sayyed,	....	....	191
Fidā'ī (poet, of Gīlān),	....	....	82
„ s/o Asīrī-e-Lāhijī,	....	....	180
Fidā, Sayyed Ḥusayn,	....	....	152(73)
Figārī,	....	....	97
Fikrī Nūrbakhshī,	....	....	74
„ (of Ūrdūbād),	....	....	88
Firdawsī (the Great poet),	267, 285, 286, 287, 291, 292, 293,		
	294, 295, 299-310 , 312, 331		
Firishta (= Khwāja Abu'l-Wafā),	see Abu'l-Wafā.		
Fughānī, Bābā,	....	....	81
Furūghī 'Aṭṭār,	....	....	83
Fuzūlī, (author of <i>Risāla-e-Rūḥ wa Ḥusn wa 'Ishq</i>),			211
„ Mullā, (author of <i>Haft Jām</i>),	....	....	207
Gèsū-Darāz,	see Muḥammad-e-Ḥusaynī.		
Ghafūrī, Mawlānā,	....	....	77
Ghālib (the Indian poet),	....	....	153, 154, 186, 202
„ Sayyed Ḥājī Miān,	....	....	152(68)

Ghamgīn, Munshī Farīd Bakhsh,	....	....	152(69)
Ghanī (of Kashmīr),	....	....	169, 207, 208, 209
„ Khwāja Ibrāhīm,	....	....	152(70)
Ghāsīrām,	....	....	223
Ghazā'irī, <i>see</i> Al-Ghazā'irī.			
Ghazālī-e-Mashhadī,	....	....	69
Ghazanfar-e-Karahjārī,	....	....	70
„ Qāzī,	....	....	103
Ghāzān Khān,	....	....	84
Ghāzī Beg b. Farrukh Yasār (ruler of Shirwān)	....	....	89
Ghiyās, Āqā, (of Ray),	....	....	75
„ Beg, Mirzā (= I'timādu'd-Dawla),	....	....	67
Ghiyaṣu'd-Dīn Karb Arsalān Āqsanqarī, Sultān,	....	....	298
„ „ Khwāja (poet),	....	....	86
„ „ Maḥmūd, (Minister to Abū Sa'īd the Mon- gol),	....	....	9, 10
„ „ Manṣūr-e-Shīrāzī, Mīr,	....	....	181
„ „ Muḥammad, the minister,	....	....	74
„ „ Pīr Muḥammad, Sultān,	....	....	214
Ghulām Ḥasan Siddīqī,	....	....	203
Ghurbatī,	....	....	167
Giggeo A.	....	....	313
Girāmī (poet),	....	....	202
Godhūrām Pandit,	....	....	176
Gulkhanī of Qumm, (poet),	....	....	68
Gulshan (poet),	....	....	202
Gurgānī, Shaykh Abu'l-Qāsim, <i>see</i> Abu'l-Qāsim.			
Gushtāsp (ancestor of Mulūk-e-Gushtāspī and ruler of Shirwān),	....	....	89
Ḥabībullāh-e-Sāwajī,	....	....	100
Ḥabību'r-Raḥmān Khān Sherwānī, Nawwāb Ṣadr Yār Jang,			119
Ḥāfiẓ-e-Tamīmī (of Hamadān),	....	....	72
„ Khwāja,	....	3, 34, 40, 62, 102, 140, 158, 186, 247	
„ Ṣābūnī,	....	....	84
Ḥājī, Mawlānā,	....	....	77
„ Muḥammad, Mawlānā,	....	....	95

Hakīm Khān, ....	....	....	97
„ Mīrzā, ....	....	....	96
Hakīmu'd-Dīn Idrīs of Bidlīs, ....	....	....	65
Halākī (of Hamadān), ....	....	....	72
Hālatī (of Gīlān), ....	....	....	82
Hamdu'llāh-e-Mustawfī, ....	....	....	62, 83, 89
Hāmid, Sayyed 'Abdu'r-Rahīm, ....	....	....	151 (30)
Hamīdu'd-Dīn al-Jawharī, ....	....	....	93, 94
Hamīdu'llāh Kashmīrī, Hamīd, ....	....	....	190
Hamrang, Mīr 'Azīzu'llāh, ....	....	....	153 (108)
Harīfī (of Sāwa), ....	....	....	71
Hasan, Amīr Amīnu'd-Dīn, ....	....	....	79
„ Ashrafī, Sayyed, Maleku'l-Kalām, ....	....	....	94
„ b. Aḥmad 'Aṭṭār, Shaykh Hāfiz Abu'l-'Ulā (of Hamadān), ....	....	....	72
„ Beg Shakar Oghlī 'Muqīmī', ....	....	....	86
„ b. Khwāja Muḥammad Ṭāhir, Qāzī, ....	....	....	32
„ b. Muḥammad ash-Sharaf ar-Rāmī, ....	....	....	7, 13-14
„ -e-Buzurg, Shaykh, ....	....	....	85
„ -e-Chalabī (Turkish theologian), ....	....	....	122
„ -e-Dehlawī, ....	....	....	102
„ Qāzī (a poet under Akbar), ....	....	....	83
„ Sayyed Hasan, ....	....	....	152 (33)
„ Wahmī (of Qumm), ....	....	....	70
„ Wā'iz, Sayyed, ....	....	....	89
Hāshimī, Khwāja, ....	....	....	100
„ Sughdī, <i>see</i> Sughdī.			
Hāshim Muḥtaram, Mīr, ....	....	....	97
Hātifī, 'Abdu'llāh-e-Jāmī, ....	....	....	256, 257
Hātim Beg, Khwājā, ....	....	....	88
„ -e-Kāshī, ....	....	....	70
„ -e-Ṭā'ī, ....	....	....	212
Hayātī, ....	....	....	77
„ -e-Gīlānī, Mawlānā, ....	....	....	82
Haybatu'llāh b. Ibrāhīm (of Hamadān), ....	....	....	72
Haydar Beg Anīs, ....	....	....	86

Ḥaydarī (author of <i>Ārāish-e-Mahfil</i>),	....	....	212
„ (poet, of <i>Āzarbāijān</i>),	....	....	86
„ (of <i>Hamadān</i>),	....	....	72
Ḥaqīrī (poet),	....	....	87
Ḥazīn (poet),	....	....	202
„ Ghulām Ḥusayn,	....	....	152(32)
Hidāyatu'llāh Mushrif, Khwāja,	....	....	76
„ Shāh,	....	....	217
Ḥijāb (the poetess),	....	....	151(31)
Hijrī (of <i>Andijān</i>),	....	....	101
„ -e-Shamshergar,	....	....	70
Hilāl, Mawlānā,	....	....	83
Hilālī,	....	....	34, 80
Himmat, Fayzu'llāh Jawnpūrī,	<i>see</i> Fayzu'llāh.		
Hindū, Gopināth,	....	....	233
Ḥisābī, Mawlānā,	....	....	77
Hoshang (ruler of <i>Shirwān</i>),	....	....	89
Humām, Ḥakīm,	....	....	82, 99
„ Khwāja,	....	....	86
Humāyūn (the Emperor),	....	85, 100, 144, 236, 246	
Ḥusāmī Qarākūlī,	....	....	92
Ḥusayn 'Alī Khān, Professor (Osmania University),	....	....	50
„ b. 'Ālam al-Ḥasanī al-Madani, Ruknu'd-Dīn Sayyed,	....	....	185
Ḥusaynī b. Ḥasan b. Sayyed al-Ḥusaynī,	<i>see</i> Ḥusaynī Sayyed.		
„ Sādāt, Mīr,	<i>see</i> Ḥusaynī, Sayyed.		
„ Sayyed,	....	142, 185, 225, 226	
Ḥusayn, Mawlānā,	....	....	87
„ Mawlānā (author of <i>Maqṣad-e-Aqṣā</i>),	....	....	92
„ Mīrzā, Sultān Abu'l-Ghāzī,	6, 27, 68, 74, 90, 95, 96,	....
„	100, 101, 196, 234,	266	
„ Wā'iz-e-Kāshifī,	....	113, 226, 266	
Ḥuznī,	....	....	103
Ibn-e-Furāt,	<i>see</i> Aḥmad.		
„ -e-Ḥājib,	....	....	79
„ -e-Harkaran (= Bisab Rāi),	....	....	277
„ -e-Ismā'il al-Ḥasanī Sām,	<i>see</i> Sām Mirzā.		

Ibn-e-Khaṭīb (poet),	....	....	....	90
„ -e-Māja, Muḥammad b. Zayn (the traditionist),				82
„ -e-Yamīn,	....	....	....	54-60
Ibrāhīm (‘Ādil Shāh II of Bijapur),	....		27, 28, 70, 171	
„ b. Mīrzā Sulaymān, Mīrzā,	....	....		101
„ b. Sayyed Muḥammad al-Qādirī al-Ḥusaynī al-Madanī,	....	....	....	181
„ b. Sulṭān Muḥammad, Shaykh (ruler of Shirwān),				89
„ -e-Adham,	....	....	....	133
„ -e-‘Irāqī, Shaykh Fakhrū’d-Dīn (of Hamadān),				71
„ Khān Gārdī,	....	....	....	2, 19
„ Shaṭṭārī Jannatābādī,	....	....	....	184
„ Shaykh, (of Ardabīl),	....	....	....	87
„ Shaykh (= Shaykh Shāh, ruler of Shirwān),				89
„ (Sulṭān of Ghaznī),	....	....	....	98
‘Īdrūs, Aḥmad b. ‘Abdu’llāh (of Hyderabad),			<i>see</i> al-‘Īdrūs.	
„ „ b. Shaykh (of Broach),			<i>see</i> al-‘Īdrūs.	
„ Muḥammad (of Surat),			<i>see</i> al-‘Īdrūs.	
Iftikhār (poet),	....	....	....	202
Iḥsān, Muḥammad Iḥsān ‘urf Pyarē Miān,			....	151(2)
Ījād (poet),	....	....	....	202
Ījī, ‘Azūdu’d-Dīn,	....	....	....	214
Ikhlaṣ, ‘Abdu’r-Raḥmān Khān,	....	....	....	151(6)
Īl Arsalān Khwārazmshāh,	....	....	....	17, 102
Īl Khān (successor of Tātār Khān),	....	....	....	107
‘Imād Faqīh of Kirmān,	....	....	....	166
‘Imādī (of Ghaznī),	....	....	....	74
„ -e-Shahreyārī, (poet),	....	....	....	74
‘Imādu’d-Dīn (of Qazwīn), a poet,	....	....	....	83
Imāmī,	....	....	....	87
Imām Ja’dah, Shaykh,	....	....	....	85
Imāmu’d-Dīn Aḥmad, (of Nasik),	....	....	....	130
„ „ -e-Ḥusaynī,	....	....	....	269, 270
„ „ <i>Riyāzī</i> , s/o Luṭfu’llāh, (the Mathematician of Lahore),	....	....	....	48, 259
Imdād (poet),	....	....	....	202

Imdād 'Alī, Sayyed,	277
'Ināyatu'llāh, Amīr, (of Ray),	74
'Ināyat Zargar,	82
Iqbāl, Professor,	303
Īraj (poet)	86
Īrān Shāh s/o Malek Shāh of Kermān,	337
'Iṣām (= 'Iṣāmu'd-Dīn of Iṣfarāyan), Mullā,	143, 144
'Iṣāmu'd-Dīn <i>i.e.</i> Ibrāhīm b. Muḥammad 'Arab Shāh of Iṣfarāyan, <i>see</i> 'Iṣām.	
Isbījābī, Aḥmad b. Manṣūr, <i>see</i> Aḥmād.	
Ishāq b. Ibrāhīm,	104
„ Muḥammad Ishāq Sūratī,	151(15)
'Ishqī (poet),	202
Islām Khān, Nawwāb,	222
„ „ (<i>wazīr</i> of Shāh Jahān),	247
Ismā'īl b. 'Abbād (Ṣāḥeb-e-Kāfī),	72
„ Bakhshī, Mawlānā,	83
„ -e-Ṣafawī, Shāh,	86, 87, 89, 180
„ Sayyed (the physician),	78
'Iṣmat, Khwāja (the poet),	100, 210
'Iṣmatu'llāh Sahāranfūrī,	259
I'timādu'd-Dawla, <i>see</i> Mirzā Ghiyās Beg.	
'Izzat (poet),	209
'Izzu'd-Dīn (poet),	89
„ „ Mas'ūd I,	298
Jadī Rānā (= Vajjadadēva),	320, 321
Ja'far b. 'Alī, Abu'l-Faṣl (of Hamadān),	72
„ -e-Ṣādiq, Imām,	213
Ja'farī,	87
Ja'far, Khwāja,	76
„ Mawlānā (Scribe),	86
„ Mirzā Qiwāmu'd-Dīn (= Āṣaf Khān),	83
„ Nawwāb Mīr,	213
„ Sayyed, s/o Sayyed Muḥammad Nūrbakhsh,	74
Jaghminī, Maḥmūd b. 'Umar,	79, 259

Jahāngīr (the Moghul Emperor),	28, 67, 76, 155, 165, 196, 223, 226, 236, 238, 246, 268, 277	
„ (the s/o Rustam),	....	292
„ b. Ghulām-Rasūl Fawrī,	....	168
Jalāl Asīr, Mirzā, <i>see</i> Asīr.		
„ -e-Farāhānī,	....	68, 108
Jalālu'd-Dīn, Amīr (minister),	....	90
„ „ 'Atīqī,	....	86
„ „ -e-Dawānī,	....	180
„ „ -e-Rūmī,	....	72
Jalīl, Muḥammad 'Abdu'l-'Azīz,	....	242
Jamālī, Mawlānā (poet),	....	94
Jamāl Muṭahhar Chalī (or 'Alī), Shaykh,	....	85
Jamālu'd-Dīn, Amīr, (prime minister of Shāh Ṭahmāsp),		79
„ „ 'Atīqī,	....	86
„ „ -e-'Abdu'r-Razzāq,	....	90
„ „ -e-Abharī (poet),	....	84
„ „ -e-Kīlī,	....	90
„ „ Ḥusayn Injū,	....	268
„ „ Rashaq (or Ushaq) al-Quṭnī, <i>see</i> Quṭnī.		
Jāmāsp Welāyatī,	....	322
Jāmī (? or Ḥusāmī Qarākūlī),	....	91
„ Nūru'd-Dīn 'Abdu'r-Raḥmān (the famous poet),	2-3, 6, 7, 30, 53, 54, 81, 87, 145, 157, 196, 205, 226, 256, 275, 314	
Jaswant Singh, Rājā,	....	279
Jawharī (poet),	....	95
„ -e-Zārgar (poet),	....	99
„ (al-Jawharī), Ismā'īl b. Ḥammād (the lexicographer),	....	104
Jawlān, Shaykh Ghulām Shāh	....	151(28)
Jazbī,	....	83
Jhaveri, Diwan Bahadur K. M.	....	264
Josh, Sayyed 'Abdu'r-Raḥīm,	....	151(29)
Jur'at (poet),	....	202
Jurjānī, Sayyed Shārīf,	....	214
Kabūdjāma, Nuṣratu'd-Dīn,	....	78

Kāfī, Mīrzā,	88
Kāhī (poet),	209
Kahmas (of Hamadān),	72
Kajaj (or Kajah), Shaykh,	85
Kākā,	84
Kalān Khwāja, Amīr, Nizāmu'd-Dīn,	101
Kalīm (poet),	34, 40, 169, 197, 279
Kamāl-e-Iṣfahānī,	9, 84
„ -e-Jundī,	90
„ -e-Khujandī (poet),	54, 102, 192
„ Shaykh,	103
Kamālu'd-Dīn 'Abdu'r-Razzāq,	95
„ „ Chalabī Beg,	86
„ „ -e-Zanjānī,	84
„ „ Jamālu'l-Kuttāb,	99
„ „ Mawlānā,	95
Kāmil, Mīr Kamālu'd-Dīn Ḥusayn,	150, 152(83)
„ Sayyed Mansūr,	152(82)
Kamīna, 'Abdu'llāh,	230
Kamtar, Munshī 'Abdu'l-Ḥakīm,	152(85)
Karībī, <i>see</i> Shāpūr.	
Karīm, Nawwāb 'Abdu'l-Karīm Yāqūt Khān (of Sachīn), 152(84)	
Karīmu'd-Dīn, Khwājā,	94
Kārkiyā Khān (King of Gīlān),	81
Kāshifī, Ḥusayn-e-Wā'iz,	245
Kāshī, Mullā Kamālu'd-Dīn Ḥasan,	208
Kasīrī (poet),	101
Kātib-e-Qazwīnī (the philosopher),	95
Kātib-e-Rūmī,	258
Kātibī (poet),	34, 82, 83
Kā'ūs (ruler of Shirwān),	89
Kawāshī (al-Kawāshī), Aḥmad b. Yusuf al-Mawṣilī, 161, 162	
Kaykā'ūs, Amīr 'Unṣuru'l-Ma'ālī,	77, 78
„ (of Ray, author of <i>Zartusht-Nāma</i>),	331
Kaykhātū s/o Abāqā Khān,	84
Kayqobād (ruler of Shirwān),	89

Kāẓim, Muḥammad Kāẓim,	....	....	152(81)
Kershāsp Jāmāsp, Andhārū,	....	....	322, 323
Khalīl b. Mīrānshāh,	....	....	95
.. b. Shaykh Ibrāhīm, Sultān, (ruler of Shirwān),	....	....	89
.. Majdu'd-Dīn (poet),	....	....	89
.. Sultān,	....	....	100
Khalīq, Ghulām Aḥmad,	....	....	152(34)
Khān-e-A'ẓam,	....	....	84
.. Jahān Lodī,	....	....	238, 239
.. Khānān ('Abdu'r-Raḥīm Khān),	4, 86, 194, 199, 206,		223, 265
.. Mīrzā,	....	....	87
.. Zamān,	....	....	222
Khāqānī, Afẓalu'd-Dīn Badīl (poet),	72, 88, 89, 90, 97, 102,		250-251, 275
Khaṭīb-e-Dimishq, <i>see</i> Qazwīnī.			
Khāwand Maḥmūd, Khwāja,	....	....	38
Khayru'd-Dīn az-Zarkalī,	....	....	284
Khiyālī, Mawlānā (poet),	....	....	100
Khizr b. Ibrāhīm, Sultān,	....	....	93, 98
Khizrī,	....	....	83
Khudāydād, Amīr (ruler of Kāshghar),	....	....	105
Khulqī, Amīr Ghiyāsu'd-Dīn Muḥammad,	<i>see</i> Muḥammad.		
Khush-Hāl, Qāzī,	....	....	121
Khushtar (Bohri poet of Surat),	....	....	152(37)
.. Qādir Miān,	....	....	152(36)
.. Sayyed Burhānu'd-Dīn,	....	....	152(35)
Khusraw, Amīr (the Indian poet),	33, 34, 90, 97, 197, 275		
Khwāja 'Alī (traditionist),	....	....	86
.. .. Shaykh (of Ardabīl),	....	....	87
.. Āqā Mīr (of Hamadān),	....	....	72
.. 'Ārif-e-Riwgarī,	....	....	99
.. -e-Aḥrār (=Nāṣiru'd-Dīn 'Ubaydu'llāh),	....	....	103
.. -e-Jahān Maḥmūd-e-Gāwān,	<i>see</i> Maḥmūd.		
Khwājagī,	....	....	83
Khwāja Ḥāfiẓ, <i>see</i> Ḥāfiẓ.			

Khwāja Kamālu'd-Dīn (of Khuḡand),	<i>see</i> Kamāl.	
„ Mas'ūd (of Qumm),	....	68
Khwājagī, Khwāja,	....	76
Khwāja 'Ubaydu'llāh,	<i>see</i> 'Ubaydu'llāh.	
Khwānd Mīr, (the historian),	....	100
Kīlakī, 'Aynu'z-Zamān Jamālu'd-Dīn,	....	81
Kishandās Bāsudewa (of Lahore),	....	277
Lallūjī Lāl Kawī,	....	277
Lāme'ī	....	78
Laṭīf, Mīr Shamsu'd-Dīn,	....	152(87)
Laṭīfu'd-Dīn Zakī,	....	88
Lazzatī, Muḡammad Afzal,	....	233
Lazzat, Mawlānā Mu'īn,	<i>see</i> Mu'īn.	
Luqmān,	....	104
„ Paranda, Shaykh,	....	101
Luṭfī, Luṭfu'llāh Khān,	....	188
„ Mawlānā,	....	87
Luṭf, Munshī Luṭfu'llāh,	....	152(86)
Luṭfu'llāh b. Aḡmad Me'mār,	<i>Muhandis,</i>	47, 48
„ Mawlānā (of Gīlān),	....	81
Madār, Sayyed Badī'u'd-Dīn Shāh,	....	134
Maftūn, Amīr Ṣāḡeb,	....	153(97)
Mahdawī,	....	117
Mahdī 'Alī Khān Bahādur Ḥishmat Jang,	....	148
„ Khān, Mīrzā,	<i>see</i> Mīrzā.	
Mahistī (poetess),	....	90
Maḡmūd al-Kawṣalī,	....	136
„ 'Ārifī,	<i>see</i> 'Ārifī.	
„ aṭ-Tālibī al-Qarashī, Sayyed,	....	62
„ b. Aḡmad Naṣīrī,	....	98
„ Bahrī, Qāzī,	....	114-115
„ Beg Fusūnī,	....	86
„ b. Ibrāḡīm al-Ḥusaynī,	....	26
„ b. 'Ubaydu'llāh, Imām Burḡānu'sh-Sharī'a,	....	243
„ b. 'Uḡmān Lāme'ī,	....	284
„ -e-Gāwān, Khwāja-e-Jahān,	....	3, 29, 81

Maḥmūd-e-Shabistarī, Shaykh,	....	85, 137, 162 , 182
„ Ḥasan, Mawlānā,	....	.... 119, 122
„ Mīr (of Gīlān),	....	.... 82
„ Sar Barahna, Mawlānā,	....	.... 82
„ Shāh-e-Gujrātī,	....	.... 30
„ „ the Bahmanid Sultān,	....	.... 3
„ Shaykh,	....	.... 135
„ Shaykh,	....	.... 231
„ „ (author of <i>Wujūd Nāma</i>),	....	.... 116
„ Shērānī, Professor Ḥāfīz,	....	61, 62, 63 , 64
„ Sultān (of Ghaznī),	....	300, 309, 311
Maḥram ‘Alī, Ḥakīm Khwāja,	....	.... 155
Mā’il Sayyed Ḥaydar,	....	.... 151, 152(88)
Majdī, Amīr Majdu’d-Dīn Ismā’il,	<i>see</i> Majdu’d-Dīn.	
Majdu’d-Dīn-e-Baghdādī, Shaykh,	....	.... 90
„ „ -e-Karkhī, Mawlānā,	....	.... 83
„ „ Ismā’il, Amīr, of Ray, (=Majdī),	....	.... 75
Mājīn, Shaykh Bābā,	....	.... 45
Majrūḥ, Mīr Fayyāzu’d-Dīn,	....	.... 152(89)
Makhdūm Faqīh ‘Alī,	<i>see</i> ‘Alī.	
Makhmūr (poet),	....	.... 202
Mālekī-e-Tūhīsarkānī,	....	.... 72
Malhārrāo Holkar,	....	.... 112
Malik-e-Qummī,	....	.... 70 , 170
„ Maḥmūd (poet),	....	.... 86
„ Sa’īd, Mawlānā,	....	.... 87
Malja Khān,	....	.... 107
Ma’nawī (poet),	....	.... 99
Mangū Qā’ān,	....	.... 83
Manzarī,	....	.... 97
Manzūr, Shaykh Muḥammad,	....	.... 153(99)
Maqṣadī (of Sāwa),	....	.... 71
Maṣūd Tīrgar, Darwesh,	....	.... 101
Marhūn, Mirzā ‘Abdu’llāh,	....	.... 153(93)
Masani R. P.,	....	.... 273
Mashrabī,	....	.... 37-39

Mashrabī, (of Hamadān),	....	....	72
Masīḥ, Ḥakīm Ruknā,	....	....	196
„ Mīr Zu'lfaqār 'Alī,	....	....	152(92)
„ or Masīḥā, Shaykh Sa'du'llāh Kayrānawī (of Pānī- pat),	....	....	196-197
Masīḥu'd-Dīn 'Īsā, Qāzī, (of Sāwa),	....	....	71
Māstarī, <i>see</i> Al-Māstarī.			
Mas'ūd, Amīr Fakhru'd-Dawla,	....	....	78
„ „ Najmu'd-Dīn,	....	....	81
„ -e-Rāzī, ....	....	....	74
„ -e-Sa'd-e-Salmān, ....	....	....	72, 93, 306
„ Kamālu'd-Dīn (logician),	....	....	90
„ Khwāja 'Imādu'd-Dīn,	....	....	77
„ Mawlānā (poet), ....	....	....	90
„ Qāzī, (of Ray), ....	....	....	75
Matīn (poet), ....	....	....	202
Matīn, <i>see</i> Muḥammad Rafī'.			
Māturīdī, Abū Mansūr Shaykh,	....	....	92
Mawlānāzāda, 'Abdu'l-Ghaffār,	....	....	103
Mazhar (poet), ....	....	....	202
Mednīmal s/o Dharamdās Narāyan,	....	....	32
Medyomāh, Dastur, ....	....	....	337
Mehrī (poetess), ....	....	....	155
Minhāju'd-Dīn b. Mawlānāzāda,	....	....	145
Minūchehr, Khāqān-e-Kabīr,	....	....	88, 251
„ Mirzā (patron of Zuhūrī), ....	....	....	209
„	....	....	202
Mīr (poet), ....	....	....
„ 'Abdu'l-Ghanī of Tafrish, <i>see</i> 'Abdu'l-Ghanī.			
Mīrak Kitābī, Mawlānā, ....	....	....	86
„ Shamsu'd-Dīn Muḥammad b. Mubārak Shāh-e-Bo- khārī, ....	....	....	78, 252
Mīr 'Alī, Mawlānā (the inventor of the Nasta'līq script),			86
„ „ Shēr, <i>see</i> 'Alī Shēr.			
„ Dost 'Tāramī', ....	....	....	85
„ Hasan-e-Ḥusaynī, ....	....	....	26, 27
„ Ḥuzūrī, ....	....	....	69

Mīr Ilāhī of Qumm, or Mīr Walehī,	70
„ Jumla,	247
„ Khwānd (the historian),	100
„ Muḥammad Abu'l-Qāsim, Shaykh,	197
„ Qudsī of Tafrish, <i>see</i> Qudsī.	
„ Qurayshī,	95
„ Walehī or Mīr Ilāhī of Qumm,	70
Mirzā Ḥaydar (author of <i>Ta'rīkh-e-Rashīdī</i>),	106
Mīr Zāhid,	214-215
Mirzā Jān,	195
„ Mahdī Khān,	26, 234-235
„ Pāyanda Ḥasan (of Ghaznī),	265
Moghūl Khān,	107
Mo'min, Mīr Muḥammad,	80
Mu'ayyad, Shaykh,	104
Mu'azzam Khān Khān Khānān,	247
Mufaḍḍal b. 'Umar Abharī,	78
Mughīs-e-Makhwī (or Mahwī, of Hamadān),	72
Muḥammad II, the Ottoman Sultān,	66, 258
„ III, the Ottoman Sultān,	67
„ 'Ādil Shāh,	118, 121
„ Akram al-Madanī,	123
„ Akramu'd-Dīn Akhtar, <i>see</i> Akhtar.	
„ al-Ghazā'irī, Abū Yazīd,	74
„ 'Alī, Mawlānā (Shykhū'l-Islām of Āzarbāijān),	86
„ Amīr Ghiyāsu'd-Dīn, 'Khulqī' (of Damāwand),	77
„ „ Sayfu'd-Dīn,	79
„ „ Taqīu'd-Dīn,	79
„ b. 'Abdu'llāh-e-Awdanī,	98
„ b. 'Abdu'r-Raḥmān al-Hamadānī, Abū Naṣīr,	219
„ b. Abī Bakr ash-Shillī,	178-179
„ „ „ Imām-e-Nasafī,	97
„ b. Aḥmad b. Ḥammād-e-Anṣārī-e-Rāzī-e-Daw- lābī, Abū Bashār,	73
„ b. 'Alī al-Qaffāl,	102
„ b. Amīr Qumāj, Amīr,	86

Muḥammad Bāqī s/o 'Abdu'r-Rashīd Khān (the ruler of				
Kāshghar), ....	....	....		106
„ Bāqir Dāmād, ....	....	....		253
„ b. Dā'ūd Shādiyābādī, ....	....	....		249
„ Beg Dehlawī, Mirzā, ....	....	....		228
„ b. Ghulām Muḥammad, Mawlawī, ....	....	....		131
„ b. Ismā'il-e-Bokhārī, (the celebrated tradi-				
tionist), ....	....	....		97
„ b. Khālid, Shaykh Nūru'd-Dīn, ....	....	....		82
„ b. Khaṭīru'd-Dīn 'Aṭṭār, ....	....	....	184,	227
„ b. Maḥmūd Dehdār Fānī, ....	....	....		165
„ b. Muḥammad 'Izzu'd-Dīn al-Maghribī, ....	....	....		181
„ b. Ṣadru's-Sa'id Sayfu'd-Dīn Aḥmad Shāh, ....	....	....		43
„ b. Shāh Qāsim, Nūrbakhshī, Shāh, ....	....	....		74
„ b. Tughlaq, Sultān, ....	....	....	94,	103
„ b. Tukush Khwārazmshāh Sultān, ....	....	....		89
„ b. Tūmart, ....	....	....		173
„ b. 'Umar Mas'ūd, ....	....	....		98
„ b. Yahyā b. 'Alī al-Jīlānī al-Lāhijī, <i>Asīrī</i> (au-				
thor of <i>Mafātīḥu'l-I'jāz</i>), 81, 163, 165, 179-180				
„ b. Yūsuf aṭ-Ṭabīb al-Harawī, ....	....	....		191
„ -e-Bakrī, Iftikhāru'd-Dīn (translator of the				
<i>Kalīla wa Dimna</i>), ....	....	....		83
„ -e-Ghazzālī, Imām, ....	....	....		218
„ -e-Ḥusaynī, Khwāja Banda Nawāz Ṣadru'd-				
Dīn Abu'l-Faṭḥ Sayyed (= Gēsū-Darāz), 158-159				
„ Firārī (or Ḳarārī), Nūru'd-Dīn (minister of				
Gīlān), ....	....	....		82
„ Ghaws (of Gwalior), ....	....	....	127,	227
„ Ḥasan b. Muḥammad Ḥusayn-e-Dāmaghānī,				
				271-272
„ Ḥaydar Mīrzā (ruler of Kāshghar), ....	....	....		105
„ Ḥusayn, (Calligraphist and poet), ....	....	....		86
„ Jahān Pahlawān, Atābeg, ....	....	....		297
„ Kar, Mīr, ....	....	....		83
„ Khaṭīb, Mullā, ....	....	....		181

Muḥammad Khwāja Ghiyāsu'd-Dīn, (father of Nūr Jahān),	76
„ „ Shamsu'd-Dīn,	83
„ Kurt, Mu'izzu'd-Dīn Abu'l-Ḥusayn,	255
„ Ma'sūm, Shaykh,	243
„ Mawlānā (of Rustamdār),	81
„ Na'im, Dilāwar Khān 'Nuṣrat',	109
„ Nazīr Siddīqī Fayzābādī,	165
„ Nūrbakhsh, Sayyed,	74
„ Pārsā, Khwāja,	99
„ Qāsīm Hindūshāh Firishta,	27
„ Qāsīm, Mīr, (of Ray),	74
„ Qāzī, (of Warāmīn),	74
„ Rafī' <i>Matīn</i> ,	208
„ Roshan (of Bombay),	52
„ Ṣādiq of Ambāla,	23
„ „ Khān of Khorāsān,	148
„ Sāḥirī, Shaykh,	101
„ Shāh, Amīr (ruler of Kāshghar),	105
„ „ (the Emperor),	153
„ „ -e-Bahmanī, Sultān,	29, 30, 81,
„ „ Qiwāmu'd-Dīn, Nūrbakhshī,	74
„ Sharīf Īzidī,	84
„ Sultān s/o 'Abdu'r-Rashīd Khān (the ruler of Kāshghar),	106
„ Sultān, b. Sultān Murād Beg Rūmī,	30
„ „ Shāh,	229
„ Ṭāhir Ghanī, <i>see</i> Ghanī.	
„ Taqī-e-Tabrīzī,	15
„ „ Lashkarī,	222
„ Zakariyyā-e-Rāzī, (the great physician),	73
Muḥibb, Nawwāb Muḥammad Ibrāhīm Khān, Mubārizu'd- Dawla,	152(91)
Muḥsin, Khwāja Muḥammad,	76
Muḥtasham, Mawlānā,	208
Mu'in Mawlānā, 'Lazzat',	80
Mu'īnu'd-Dīn (prime minister of Sultān Abū Sa'id),	86

Mu'īnu'd-Dīn Chishtī, Khwāja,	....	....	246
„ „ -e-Sanjārī, Khwāja,	....	....	101
„ „ -e-Yazdī,	....	....	65
Mu'izzī (poet),	....	....	106
Mu'izzu'd-Dīn, Amīr, s/o Q. Mas'ūd of Ray,	....	....	75
Mujīru'd-Dīn-e-Baylaqānī,	....	....	90
Mukārim, Mawlānā,	....	....	84
Mukhlis, Sayyed Ghulām Muḥyiu'd-Dīn,	....	152(90)	
Mukhtārī, 'Uṣmān (poet),	....	....	275
Mullā, Āqā,	....	....	83
„ -e-Kāshī, <i>see</i> Kāshī.			
„ Fakhrū'd-Dīn Sūratī,	....	....	153(96)
Munīr, Ghulām Muḥammad,	....	....	153(98)
„ Mullā Abu'l-Barakāt,	....	....	128, 195
Muntakhabu'd-Dīn (of Sāwa),	....	....	71
Muqīmī, Ḥasan Beg, <i>see</i> Ḥasan Beg.			
Muqīm, Muḥammad, (poet),	....	....	80
Murādī, Mīr,	....	....	80
Murād, Mawlānā,	....	....	83
„ (Mughal prince),	....	....	279, 290
Murtazā Nizām Shāh (of Ahmednagar),	....	....	28, 88
Mushtāq, Muḥammad Ḥusayn,	....	....	153(94)
„ Shaykh Najmu'd-Dīn Miān Bābā,	....	....	153(95)
Muṣliḥu'd-Dīn Muḥammad-e-Lārī,	....	....	258
Musta'idd Khān (=Ṣā'ib), <i>see</i> Ṣā'ib.			
Mustaẓhirbi'llāh, <i>see</i> Al-Mustaẓhirbi'llāh.			
Mutanabbī,	....	....	104
Muzaffar, Imām,	....	....	231
Nābigha,	....	....	211
Nādān, Shaykh 'Ibādat Ḥusayn,	....	....	153(100)
Nādir, Mīr Amānu'llāh Sūratī,	....	....	153(101)
„ Shāh,	....	....	26, 148, 235
Najaf, Khān Āqā,	....	....	153(102)
„ Muḥammad Shafī',	....	....	153(103)
Najību'd-Dīn-e-Firdawsī,	....	....	232
Najmu'd-Dīn Dāya,	....	....	72

Najmu'd-Dīn-e-Kubrā,	81, 90, 104
„ „ -e-Rāzī,	90
„ „ Mawlānā,	231
Nāmī, Khwāja Afzal, <i>see</i> Afzal.	
Narāyan Bhatt,	175
Nargisī-e-Abharī (poet),	84
Nasafī, 'Azīz b. Muḥammad,	160
„ Najmu'd-Dīn Abū-Ḥafṣ 'Umar,	122
Naṣībī, Bābā,	81
Nasīm (poet),	80
Nasīmī of Andujān,	145
Nāṣir 'Alī-e-Sarhindī, <i>see</i> 'Alī.	
„ b. Abu'l-Makārim al-Muṭarrizī,	91
„ -e-Bokhārī (poet),	100
Naṣīrī, Nawwāb Amīnu'd-Dīn Ḥusayn Khān (of Baroda),	153(104)
„ Qāzī Muḥammad,	88
Nāṣir Jang Nizāmu'd-Dawla,	110, 112, 201
Naṣīru'd-Dīn-e-Tūsī, Khwāja,	70 , 79, 83, 84, 137
„ „ Maḥmūd (Charāgh-e-Delhi),	127, 130, 131, 158
„ „ „ (Shāfe'ī lawyer),	91
„ „ Shāh, Nawwāb of Behar,	175
„ „ 'Ubaydu'llāh, the Khwāja-e-Aḥrār, <i>see</i> Khwāja.	
Naṣr II, the Samānid Amīr,	92
„ b. Muḥammad as-Samarqandī, Abu'l-Lays,	244
Naṣru'llāh b. Mīr Muḥammad Naṣīr Khān (=Ashrafu'd-Dawla Ṭabāṭabā'ī Iṣfahānī),	209
Nāṭiqī, Mawlānā (poet),	80
Nawāb 'Alī, Mawlawī Sayyed,	263, 264
Naw'ī, Mullā (author of <i>Soz o Gudāz</i>),	128, 206
Nawsherwān,	317, 320
„ (author of <i>Aḥwāl-e-Ṣabr wa Shakèb-e-Ādar-bād</i>),	333
Nazīrī,	171
Nazmī (poet),	87
Ne'mat Khān 'Ālī (=Mirzā Muḥammad-e-Shīrāzī),	48-49

Ne'matu'llāh, Sayyed,	....	....	....	100
Nicholson, Dr. R. A.,	....	....	300, 301, 307, 310	
Ni'matu'llāh-e-Daylamānī, Ḥakīm,	....	....	....	81
Nisārī, Mawlānā,	....	....	....	86
Niyāzī,	....	....	....	100
Nizāmī 'Arūzī,	....	....	93, 302, 309	
„ of Ganja,	....	15, 34, 68, 220, 278,	296-299	
Nizām Kalāgh,	....	....	....	84
„ Mawlānā (poet),	....	....	....	79-80
Nizāmu'd-Dīn,	....	....	....	77
„ „ Awliyā, Khwāja,	....	....	94, 136, 168	
„ „ b. Sa'du'd-Dīn,	....	....	....	84
„ „ Khāmosh, Mawlānā,	....	....	....	106
„ „ Sayyed (minister of Badī'uz-Zamān Mīrzā),	....	....	....	100
Nizāmu'l-Mulk Āṣaf Jāh (of the Deccan),	....	....	109, 112	
„ „ Khwāja,	....	....	....	76
Nizārī (poet),	....	....	....	87
Nöldeke,	....	....	300, 302, 303, 307, 308	
Nūr Jahān,	....	....	....	67, 155
„ Muḥammad,	....	....	....	39
Nūru'd-Dīn Arsalān, Atābeg,	....	....	....	298
„ „ Ḥusayn <i>Fa'eq</i> , (Qāzī of Broach),	....	....	<i>see</i> Fā'eq.	
„ „ Muḥammad s/o 'Aynu'l-Mulk,	....	....	....	230
„ „ Shaykh,	....	....	....	231
Nūru'llāh, Amīr, (of Ray),	....	....	....	75
„ b. Aḥmad <i>Me'mār</i> (of Lahore),	....	....	....	47
„ -e-Aḥrārī, Mīr,	....	....	....	137
„ Sayyed,	....	....	....	83
Nuṣrat (poet),	....	....	....	202
„ <i>i.e.</i> Muḥammad Na'im Dilāwarkhān,	....	....	<i>see</i> Muḥammad.	
Pahlawān Maḥmūd Būriyā,	....	....	....	92
Panāhī (of Hamadān),	....	....	....	72
Pīlah (or Bīlah) Faqīh (prime minister of Gīlān),	....	....	....	81
Pindār (poet, of Rai),	....	....	....	74
Pīr-e-Anṣār, <i>see</i> 'Abdu'llāh-e-Anṣārī.	....	....	....
„ Muḥammad, Mawlānā,	....	....	....	90

Qābil Khān, Abu'l-Fath,	....	....	23
Qābūs, Shamsu'l-Ma'ālī,	....	....	77
Qādir Yār Khān (officer of Muḥammad Shāh Ghāzī),	....	....	126
Qā'ilī (of Gīlān),	....	....	82
Qā'imī, Mawlānā,	....	....	81
Qalīch Khān (= 'Ābid Khān, of Hyderabad),	....	....	236
Qārī, Mawlānā Imāmu'd-Dīn,	....	....	79
Qāsim b. Shāh Qiwāmu'd-Dīn Nūrbakhshī,	....	....	74
„ -e-Anwār, Shāh,	....	....	62, 86, 106
„ -e-Kāhī,	....	....	95, 103
„ Fahmī, Shāh (poet),	....	....	83
„ Shāh, s/o Sayyed Muḥammad Nūrbakhsh,	....	....	74
Qaṣṣāb, Shaykh Abu'l-'Abbās,	....	....	80
„ „ Muḥammad,	....	....	80
Qaṭrān b. Manṣūr (the famous poet),	....	....	86
Qayṣarī (of Hamadān),	....	....	72
Qāzī Beg s/o Qāzī Mas'ūd of Ray,	....	....	75
„ Daryā,	....	....	114
„ Ḥasan b. Khwāja Muḥammad Ṭāhir,	....	....	<i>see</i> Ḥasan.
„ Jahān (of Karahrūd),	....	....	68
„ Nizāmu'd-Dīn (of Ahmedabad),	....	....	264
„ Zāda-e-Karahrūd,	....	....	68
Qazwīnī, Muḥammad b. 'Abdu'r-Raḥmān Khaṭīb-e-Dimishqī,	....	....	255
„ Najmu'd-Dīn 'Alī b. 'Umar Kātibī,	....	....	78, 252
Qismatī, (poet),	....	....	80
Qiwāmī Muṭarrizī, Fakhru'd-Dīn, (brother of Nizāmī of Ganja),	....	....	12, 15
Qizil Arsalān, Atābeg,	....	....	90, 297
Qubūl (poet),	....	....	202
Qudṣī, Muḥammad Jān,	....	....	169
„ of Tafrish, Mīr,	....	....	68
Qudūrī, Aḥmad b. Muḥammad,	....	....	242
Qumrī, Sirāju'd-Dīn,	....	....	<i>see</i> Sirāju'd-Dīn.
Quraysh Sultān, s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh-ghar),	....	....	106
Qurbī (poet)	....	....	82

Qurbī Mawlānā,	....	....	77
Qūshjī, 'Alī b. Muḥammad,	....	....	257-258
Quṭbī, Jamālu'd-Dīn Ḥusayn Khān,	....	....	152(80)
„ Mullā,	....	....	131
Quṭb, Mullā Quṭbu'd-Dīn Sūratī,	....	....	152(79)
„ Shāh, Muḥammad Qulī,	....	....	80
Quṭbu'd-Dawla Muḥammad Anwar Khān Bahādur,			113
„ -Dīn Aḥmad-e-Zanjānī,	....	....	84
„ „ 'Atīqī (poet),	....	....	86
„ „ Aybak, Sultān,	....	....	102
„ „ Bakhtyār, Khwāja (=Bakhtyār-e-Kākī),			101, 102
„ „ -e-Rāzī (the philosopher),		....	74, 95
„ „ -e-Shīrāzī,	....	....	252
Quṭluq-Khwāja Khālīdī, Shaykh Sa'du'd-Dīn,		....	82
Quṭnī, Jamālu'd-Dīn Rashaq (?) or Ushaq,		....	83
Raf'at, Sayyed Raf'atu'llāh Sūratī,	....	....	152(44)
Rafī'u'd-Dīn (of Abhar),	....	....	84
Rāhib, 'Alī Beg,	....	....	40
Raḥīmī,	....	....	101
Raḥmat, Raḥmatu'llāh,	....	....	152(42)
Rā'ij (poet),	....	....	202
Rājū Qattāl Ḥusaynī, Shāh,	....	....	131
Rakhū,	....	....	152(45)
Rasā (poet),	....	....	202
Rashīd-e-Waṭwāt,	....	....	8, 12, 17 , 98
Rashīdī (poet, known as Sayyedu'sh-Shu'arā),	....	....	93
Rashkī (of Hamadān),	....	....	72
Rāsikh (poet),	....	....	209
Rawghanī (poet),	....	....	80
Rawnaqī (poet),	....	....	101
Razā, Amīr Shāh, Nūrbakhshī,	....	....	74
„ Khwāja Muḥammad,	....	....	76
„ „	....	....	83
Razīu'd-Dīn Bābā, Malik,	....	....	90
„ „ Lālā,	....	....	264
Razīu'l-Haqq,	....	....	301
Rezā Shāh-e-Pahlawī,	....	....

Riyāzī, ....	....	95
Rūdakī, (the famous poet), ....	....	92
Rūḥānī, Amīr Afṣaḥu'l-Kalām, ....	....	94
Rūḥī (poet), ....	....	202
Rūḥu'llāh, Qāzī, ....	....	83
Ruknu'd-Dīn Ḥusayn b. 'Ālim, <i>see</i> Sayyed Ḥusaynī.		
„ „ <i>Kān-e-Shakar</i> , Khwāja, ....	....	159
„ „ Mīr, (of Ray), ....	....	74
Rūmī, Jalālu'd-Dīn, ....	.... 34, 85, 226, 240, 241	
Rustam s/o Isfandiyār (author of Ṣad Dar),	334, 336, 337	
Ruswā, Mīr 'Abdu'llāh Beg, ....	.... 152(43)	
Sābit (poet), ....	....	202
Ṣabūrī (poet), ....	....	86
Sadīd, Qāzī, (of Ray), ....	....	74
Sadīdu'd-Dīn (of Qazwīn), ....	....	82
Ṣādiq Ḥalwā'ī, Mawlānā, ....	....	95, 96
„ Mīrzā, ....	....	88
„ Muḥammad, (of Ambala), <i>see</i> Muḥammad.		
Sa'dī, Shaykh, ....	.... 86, 87, 132, 291, 295	
Ṣadru'd-Dīn Abu'l-Faṭḥ, ....	....	131
„ „ Aḥmad-e-Zanjānī, Khwāja, ....	....	84
„ „ Amir (of Qazwīn), ....	....	83
„ „ -e-Qūniyawī, ....	....	71, 72
„ „ Ibrāhīm (the prime minister of Mīrzā Shāh Rukh), ....	....	95
„ „ Mawlānā, ....	....	94
„ „ Mūsā, Shaykh, ....	....	87
„ „ Shaykh, ....	....	104
Ṣadru'sh-Sharī'a, Ḥakīm, ....	....	81
„ „ Sultānu'l-'Ulamā, ....	....	98
Sa'du'd-Dawla Yahūd (or Nahūd?), ....	....	84
„ -Dīn As'ad, ....	....	99
„ „ „ b. Shihāb, ....	....	98
„ „ -e-Ḥamawī, ....	....	90
„ „ -e-Taftāzānī, ....	.... 78, 122 , 143, 255	
„ „ Kāfī-e-Bokhārī, ....	....	99

Sa'du'd-Dīn Mas'ūd Dawlatyār,	....	....	99
„ „ Mawlānā,	....	....	106
„ „ Shaykh,	....	....	101
Sa'du'llāh Kayrānawī Masīhā, Shaykh,	....	196-197	
Ṣafā'ī,	....	....	101
Ṣafī, 'Alī b. Ḥusayn-e-Wā'ez, <i>see</i> 'Alī.			
Ṣafīu'd-Dīn-e-Ardabīlī, <i>i.e.</i> Shaykh Ṣafīu'd-Dīn Abu'l-Fath			
Ishāq (the ancestor of the Ṣafawids),			87
Ṣafīu'd-Dīn, Shāh, Nūrbakhshī,	....	....	74
Ṣafīu'llāh b. 'Alī (of Bastām and Dihistān),	....	16, 17	
Sag-e-Lawand,	....	....	84
Sahābī, Mawlānā (the famous writer of <i>rubā'īyyāt</i>),			80
Sāheb Ismā'il b. 'Abbād,	....	....	104
„ Maḥmūd Balwāj,	....	....	91
„ Nawwāb Ḥāmid Beg,	....	152(56)	
Sahwī (poet),	....	....	87
Sā'ib (poet),	....	124-125, 169, 197, 209, 211	
Sa'id Bābwayh or Bābūyah Rāfi'ī, Imām,	....		82
„ b. Muḥammad (=Mawlānā Jāmālu'd-Dīn-e-Turkis-			
tānī,	....	....	106
„ Sa'du'd-Dīn,	....	....	220
Saif Zafar,	....	....	229
Sā'il, Mawlānā,	....	....	77
Sajāwandī, Sirāju'd-Dīn Muḥammad,	....	....	79
Sakkāk (of Simnān),	....	....	77
Sakkākī, Sirāju'd-Dīn,	....	....	255
Ṣalābat Jang,	....	....	111, 236
Sālār Jang,	....	....	127
„ Khwāja Ghiyāsu'd-Dīn,	....	....	77
Ṣāleḥ (poet),	....	....	209
„ Nidā'ī,	....	....	97
Sālik (of Qazwīn),	....	....	232
„ (of Yazd),	....	....	232
Salīmī,	....	....	152(47)
Salīm, Mullā Muḥammad Qulī,	....	....	128
Salmān-e-Sānī, <i>see</i> 'Ārifī.			

Salmān-e-Sāwajī, Khwāja Jamālū'd-Dīn,	9, 10, 15, 16	79
Samākī, Amīr Fakhru'd-Dīn,	....	86
Sāmirī (poet), ....	....	151(48)
Samjhū, Ghulām Muḥammad Sūratī,	....	41
Sām Mirzā, Ibn-e-Ismā'il al-Ḥasanī,	....	9, 34, 35-36 , 88, 211, 253-254 , 275
Sanā'ī,	....	151(27)
Sanā, Shaykh Sanāu'llāh,	....	35, 91, 99, 106, 248
Sanjar, Sultān,	....	86
Ṣan'u'llāh, Shaykh,	....	71
Ṣarfī (of Sāwa), ....	....	105
Sātsiz Mīrzā (ruler of Kāshghar),	....	213
Sawdā (the Urdu poet), ....	....	6 , 7, 100
Sayfī-e-Bukhārī, <i>surn.</i> 'Arūzī,	....	168
Sayf Khān,	....	104
Sayfu'd-Dawla,	....	90
„ -Dīn-e-Bākharzī,	....	102
„ „ Maliku'l-Kalām,	....	77
Sayfu'l-Mulūk, Mawlānā, 'Shujā'ī,	....	77
Sayrī, Mawlānā Muḥammad,	....	202
Sayyed (poet), ....	....	105
„ 'Alī, Amīr (ruler of Kāshghar),	....
„ Ḥusaynī, <i>i.e.</i> Ruknu'd-Dīn Ḥusayn b. 'Ālim b. Abu'l-Ḥasan al-Ḥusaynī, surnamed Fakhru's-Sādāt,	....	51 , 162, 182, 184
„ Shamsu'd-Dīn,	....	34
„ Sharīf-e-Jurjānī, <i>see</i> 'Alī, Mīr Sharīfu'd-Dīn.	....
Seddon C. N., ....	....	264
Shabistarī, Shaykh Maḥmūd, <i>see</i> Maḥmūd.	....
Shādān, Shaykh Abū Bakr,	....	82
Shafaq, Dr. Rezā Zāda,	....	307, 308
Shafī'ā-e-Yazdī,	....	49, 232
Shāh 'Ālam (the Mughal Emperor),	....	109, 111, 235
Shāhidī (of Bilgrām),	....	202
„ Mawlawī, Ibrāhīm,	....	167
Shahīdī (poet, of Qumm),	....	68
Shāhī-e-Sabzwārī,	....	34

Shāh Ismā'il-e-Ṣafawī,	13, 41, 65, 69, 81
„ Jahān (the Emperor), 47, 49, 124, 186, 214, 223, 232, 236, 240, 246, 247, 254, 277	
„ Madār, <i>see</i> Madār.	
„ Manṣūr b. Muẓaffar,	8
„ Mīr (Hibatu'llāh),	258
„ Mīrzā (=Mīrzā Mahdī Khān), <i>see</i> Mahdī Khān.	
„ Muḥammad Surnā'ī,	100
Shāhnawāz Khān (the minister of Nizāmu'l-Mulk Āṣaf Jāh),	110-111
Shāh Rukh b. Sulṭān Farrukh (ruler of Shirwān),	89
„ Sharīf,	135
„ Shujā' (the Afghan),	190
„ Ṭahmāsp (the Safawid),	41, 68, 69
Shā'iq, Mīr Ghiyāsu'd-Dīn Sūratī,	152(49)
Shā'ir (poet),	202
Shākirī,	99
Shamanī al-Aghraj (or al-A'raj),	99
Shāmī (of Bokhārā),	77
Shams-e-Fakhrī,	13
„ -e-Tabrīz,	210
„ Ḥakīm Shamsu'd-Dīn,	152(55)
Shamsher Khān (governor of Ghaznī),	267
Shamsu'd-Dīn al-Ḥusaynī,	97
„ „ Ḥakīm (the Ḥakīmu'l-Mulk, attached to Akbar),	82
„ „ Muḥammad (=Mīr-e-Sar Barahna),	101
„ „ „ b. 'Alī, Mawlānā (the spiritual guide of Jalālu'd-Dīn-e-Rūmī),	85
„ „ Qāzī (prime minister of Shāh Ṭahmāsp),	81
„ „ Ṭāhir-e-Sanjāsī,	84
„ „ 'Ubaydī,	86
„ „ Shamsu'l-A'imma Ḥalwā'ī,	96
Shamsu'llāh Qādirī,	131, 201, 302
Shāpūr, Khwāja, (Farībī, Firībī, or Ḳarībī),	76
Sharaf-e-Jahān, Mirzā,	199

Sharafū,	....	....	....	152(51)
Sharafu'd-Dīn 'Alī-e-Yazdī,	<i>see</i> 'Alī,			
„ „ -e-Shufurwah,	....	....		90
„ „ Fazlu'llāh-e-Qazwīnī,	<i>see</i> Fazlu'llāh.			
„ „ Yahyā-e-Munayrī,	....	....		231-232
Sharārī (of Hamadān),	....	....	....	72
Sharar, Mirzā Ghulām 'Alī,	....	....	....	152(50)
Sharīf,	....	....	....	86
„ -e-Jurjānī, Sayyed,	....	....	....	143
„ Hijrī, Khwāja Muḥammad,	....	....	....	76
Shawkat Ḥusayn,	....	....	....	181
Shawq, Mīr 'Abbās 'Alī,	....	....	....	151, 152(53)
Shaydā, Khwāja Sa'id,	....	....	....	151(54)
Shaykh Ḥāsan-e-Buzurg, the Jalā'ir,	....	....	....	9
„ Mīr,	....	....	....	246
„ Muḥammad b. Shaykh Lād,	....	....	....	25
„ Shāh,	<i>see</i> Ibrāhīm.			
„ Usmān of Sāwa,	....	....	....	70
„ Uways, Jalā'ir,	<i>see</i> Uways b. Ḥasan.			
Shaykhzāda 'Fidā'ī,	....	....	....	81
Shērānī, Professor Maḥmūd Khān,	300, 302, 303, 309, 310			
Shihābī 'Arābī (or Ghazzālī),	....	....	....	102
Shihābu'd-Dīn 'Alī, Shaykh, (of Ray),	....	....	....	75
„ „ -e-Suhrawardī, Abū Ḥafṣ 'Umar (the great				
„ „ Ṣūfī),	....	....	....	84, 85
„ „ Qāzī Fāzil-e-Hindī,	....	....	....	204
Shuhrat (poet),	....	....	....	202
Shujā',	....	....	....	246, 247
Shujā'ī,	<i>see</i> Sayfu'l-Mulūk.			
Shujā'u'd-Dawla,	....	....	....	127
Shukru'llāh-e-Shīrāzī, Mullā,	....	....	....	186
Shillī, Muḥammad b. Abī Bakr,	<i>see</i> Ash-Shillī.			
Shu'la, Ḥasan Yāwar,	....	....	....	152(52)
Ṣidqī, M. Sulṭān Muḥammad,	....	....	....	80
Sikandar 'Ādil Shāh,	....	....	....	115
Sīngar, Imām Najmu'd-Dīn,	....	....	....	89

Sipāhī,	101
Sirāju'd-Dīn Qumrī,	83
Sīwājī, (the Marāthā),	239
Siw Sahāya Kāyath,	277
Sozanī (poet),	94, 97
Ṣūfī,	151 (57)
„ Mawlānā Muḥammad,	80-81
Sughdī (=Hāshimī), Shaykh,	92
Sujān Rāi, Munshī,	212
Sukhanwar, Muḥammad Ṣadīq,	203
Sukthankar V. S. Dr.,	307
Sulaymān Muḥammad-e-Bulghārī,	21
„ Nadwī, Mawlawī Sayyed,	36, 42, 119
„ Shāh, (grandson of Sulṭān Malī Shāh),	99
Sulṭān Ḥaydar (father of Shāh Ismā'īl-e-Ṣafawī),	87
„ Ḥusayn Mirzā, Abu'l-Ghāzī, <i>see</i> Ḥusayn.	
„ „ s/o S. Uways,	54
„ Junayd,	87
„ Muḥammad Rūmī, <i>see</i> Muḥammad.	
„ „ Shāh-e-Bahmanī, <i>see</i> Muḥammadshāh.	
„ Uways, <i>see</i> Uways.	
„ Ya'qūb (patron of Ahlī),	13
Sundar Dās,	277
Sunīj Khān,	107
Surūq b. ad-Dakhda' (of Hamadān),	72
Syāvakhsh, Dastur,	337
Ṭabarī, Abū Ja'far Ibn-e-Jarīr, (the historian),	80
Tabassum, 'Abdu'l-Karīm Sūratī,	151 (26)
Ṭab'ī (poet),	99
Tadarwī-e-Abharī, (poet),	84
Taftāzānī, Sa'du'd-Dīn Mas'ūd b. 'Umar, 79, 122 , 143, 255	
Taghārbeg b. Muḥammad (minister of Sanjar),	106
Ṭahāwī, Abū-Ja'far Aḥmad b. Muḥammad,	118-121
Ṭāhir-e-Naṣrābādī,	129
Ṭāhirī, Mawlānā,	241
Ṭāhir, Khwāja Muḥammad, s/o Umīdī,	76

Ṭāhir, Shāh, ....	....	....	74, 85
„ Waṣlī, Khwāja Muḥammad, ....	....	....	76
Ṭahmāsp, Shāh,	79, 81, 86, 87, 89, 173, 174, 199		
Ṭāj-al-Ghanī, <i>see</i> Ṭāj Muftī.			
Tajarrud, ‘Abdu’llāh Shāh Sūratī, ....	....	151(25)	
Ṭāj Muftī Malikī, ....	....	174	
Ṭāju’d-Dīn b. M. Malikī, <i>see</i> Ṭāj Muftī.			
„ „ Ḥasan, Amīr, s/o Q. Mas‘ūd (of Ray),		75	
Talammuz Ḥusayn, Qāzī, ....	....	114	
Ṭalīb Kalīm, <i>see</i> Kalīm.			
„ Mīrzā Maḥmūd Beg, ....	....	152(59)	
„ Shaykh ‘Alī, ....	....	152(60)	
Ṭānā Shāh, Abu’l-Ḥasan ....	....	116	
Taqī (Urdu poet), ....	....	213	
„ -e-Awḥadī, ....	....	129	
Taqīu’d-Dīn, Ḥakīm (of Qumm), ....	....	68	
Ṭāramī, Mawlānā ‘Alī, <i>see</i> ‘Alī.			
‘Ṭāramī’, Mīr Dost, <i>see</i> Mīr Dost.			
Tardī Dūda, ....	....	96	
Ṭarīqī (of Sāwa), ....	....	71	
Ṭātār Khān, ....	....	107	
Ṭā’ūs, Khwāja Quṭbu’d-Dīn, ....	....	77	
„ Sayyed ‘Alī b. Mūsā aṭ-Ṭā’ūs al-Ḥusaynī,	288-289		
Tawakkul Beg, ....	....	267, 306	
Ṭawfī (or Ṭūbā), poet, ....	....	87	
Ṭawīl, Shaykh Sharafu’d-Dīn, ....	....	82	
Tha‘ālibī, Abū Mansūr, ....	....	77	
Tipū Sultān, ....	....	236	
Tolājī, Amīr (ruler of Kāshghar), ....	....	105	
Tolak, Amīr (ruler of Kāshghar), ....	....	104	
Ṭubā (or Ṭawfī), Mawlānā, ....	....	87	
Tughluqtīmūr (the Moghul Khān), ....	....	104	
Ṭughrā, Mullā (of Mashhad), ....	....	279, 290	
Tughril, Sultān, ....	....	74, 84, 220, 297	
Tukush, the Khwārazmshāh, Sultān, ....	....	84, 298	
Ṭūsī, Khwāja Naṣīru’d-Dīn, <i>see</i> Naṣīru’d-Dīn.			

'Ubayd-e-Zākānī,	....	....	83
'Ubaydu'llāh Aḥrār Khwāja,	....	....	30, 113
„ b. Mas'ūd,	....	....	243
„ b. „ Maḥbūbī Ḥanafī,	....	....	19
Ul jāyatū,	....	....	81, 85
Ulūs Sultān s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh-			
ghar),	....	....	106
'Umar b. Mas'ūd, Tāju'd-Dīn,	....	....	98
„ b. Muḥammad al-Ḥarbābādī (? or Ḥartābādī or			
Ḥarnābādī),	....	....	93
„ b. Muḥammad, Maleku'l-Kalām,	....	....	9
„ b. Sahlān-e-Sāwajī, Qāzī,	....	....	91
Umīd (poet),	....	....	202
Umīdī, Mawlānā (poet),	....	....	75-76
Urdū Khān,	....	....	107
'Urfī, Ghulām Wajīhu'd-Dīn,	....	....	152(66)
„ Kamāngar, Mawlānā,	....	....	86
„ Sayyed Muḥammad, (poet),	....	....	194, 199, 273
'Uṣmān, Qāzī Nizāmu'd-Dīn,	....	....	83
Uways b. Ḥasan Shāh-e-Īlkhānī, Sultān, (= Shaykh			
Uways),	....	....	8, 9, 15, 85
'Uzlat (poet),	....	....	202
„ Sayyed 'Abdu'l-Walī,	....	....	152(65)
Vardast, Dastūr,	....	....	337
Vishnū Sharmā,	....	....	175
Wafā'ī, Shaykh Zaynu'd-Dīn-e-Khwāfī,	....	....	265
Wahīdī (of Qumm),	....	....	68
Wahīd, Shaykh Wahīdu'd-Dīn,	....	....	153(106)
Wahīdu'z-Zamān,	....	....	243
Wahshat, Mīr Nizāmu'd-Dīn,	....	....	153(105)
Wahshī-e-Bāfaqī, Mullā,	....	....	70, 170
Wajhī (author of Sabras),	....	....	147
„ (of Tafrish), Mawlānā,	....	....	68
Wajhu'd-Dīn (= Wajīhu'd-Dīn) Wajdī,	....	....	20
Wajīhu'd-Dīn Wajhī,	....	....	133
Walī, Muḥammad Walī, Ahmedabadi,	....	....	153(107)

Wārisī (poet),	....	....	....	87
Wāṣilī (poet),	....	....	....	100
Wāsiṭī (poet),	....	....	....	202
Waṣṣāf,	....	....	....	65
Waz̤'ī, Amīr Ṣahīru'd-Dīn Ibrāhīm, (of Ray),	see	Ṣahīru'd-Dīn.		
Wazīrī (poet),	....	....	....	205
Wuqū'ī,	....	....	....	86
Yahyā, Amīr,	see	Amīr.		
„ b. Sībak Fattāhī,	....	....	....	146
„ Khān, Mawlānā, (<i>wazīr</i> of Gīlān),	....	....	....	81
„ Ma'ād Abū Zakariyyā,	....	....	....	72
„ Qāzī,	....	....	....	81
Yaktā (poet),	....	....	....	202
Yaktāsh Khān,	....	....	....	87
Yālīt, Ḥakīm (or Yālith or Bālīt),	....	....	....	78
Yamīnu'd-Dawla, Sultān,	....	....	....	93
Ya'qūb Beg, the Āq-Qoyunlū prince,	....	....	....	65, 68
„ -e-Sarfī b. Ḥasan-e-Kashmīrī al-'Āṣimī,	....	....	....	189, 190
„ Mawlānā,	....	....	....	87
„ Ya'qūb 'Alī Khān,	....	....	....	153(109)
Yazīd b. Hārūn, Abū Khālīd,	....	....	....	98
Yūnus Khān (the ruler of Moghulistān),	....	....	....	105
Yūsuf (author of <i>Tuḥfa-e-Naṣā'ih</i>),	....	....	....	130
Yūsuf b. al-Ḥusayn (of Tehrān),	....	....	....	72
„ -e-Hamadānī, Khwāja,	....	....	....	71
„ -e-Qarābāghī,	....	....	....	260
Ṣafar Khān (governor of Kabul),	....	....	....	124
„ „ (governor of Kashmir),	....	....	....	38
„ Sayyed Muṣaffar Ḥusayn Bokhārī,	....	....	....	152(61)
Ṣafaru'd-Dīn, al-Kāfī (of Hamadān),	....	....	....	72
Zāhid b. Muḥammad Nizām,	....	....	....	232
„ Zaynu's-Ṣālehīn,	....	....	....	242
Ṣāhik, Mīrzā Ahīdu'd-Dīn Beg,	....	....	....	152(58)
Ṣahīr (of Fāryāb),	....	....	....	9
Ṣahīru'd-Dīn Abū'l-'Alā, Shaykh,	....	....	....	102
„ „ al-Kuttāb,	....	....	....	92

Zahīru'd-Dīn Ibrāhīm, Amīr, (= Waz'ī),	....	75
Zā'ir (poet), ....	....	202
Zākir, Sayyed Maḥmūd	....	152(41)
Zamakhsharī, Maḥmūd b. 'Umar Jāru'llāh,	....	91
Zamīrī (poet), ....	....	202
„ (of Hamadān), ....	....	72
Zarīfī, ....	....	87
Zartusht b. Bahrām b. Pāzdū,	....	318, 331, 341
Zawqī, Muḥammad Amīn, ....	....	80
Zayn Khān, ....	....	87
Zaynu'd-Dīn-e-Khwāfī, Mawlānā,	....	106
„ „ „ „ Wafā'ī, Shaykh, <i>see</i> Wafā'ī.		
„ „ Muḥammad, Nūr-Bakhsh, ....	....	179
Zīrak, Sayyed 'Alawī, ....	....	152(46)
Ziyā (poet), ....	....	202
Ziyādu'l-Kabīr (of Hamadān),	....	72
Ziyāu'd-Dīn, Shaykh (poet),	....	85
Zuhūr, Ḥājī Ḥaṣūr or Ḥuzūr, Shaykh,	....	227
Zuhūrī (poet of Bijapur),	70, 128, 170-171 , 193, 209	
Zuhūru'l-Ḥasan, ....	....	297
Zulālī of Khonsār, ....	....	128, 253
Zu'lfaqār 'Alī (of Deoband),	....	204
„ -e-Shirwānī, ....	....	9, 12, 89
„ Khān s/o Āṣaf Khān,	....	168



INDEX III

NAMES OF SCRIBES

The Arabic figures refer to the numbers of books in the Government Collection; the Roman figures to the volumes in the Bombay University Collection.

'Abdu'l-Ghafūr, ....	....	....	141
„ -Karīm b. Nāṣir Abī Ismā'il,	....	....	XVI
'Abdu'llāh Ḥusaynī, Mīr, ....	....	....	100
'Abdu'l-Mu'min al-Marāzī, ....	....	....	30
'Abdu'r-Rashīd b. Lāla b. Ṣāleḥ Kashmīrī,	....	....	174
Abu'l-Fath, ....	....	....	V
'Ādil Beg (?), ....	....	....	X
Al-Ḥurr b. Darwesh Muḥammad b. Bāqī,	....	....	172
Amato Chezaud, S. J., Father,	....	....	XLI
Asad Beg, ....	....	....	94
Bābā 'Abdu'llāh al-'Āṣimī al-Kashmīrī,	....	....	109
Barī Malik (?) b. Munnā Khān,	....	....	52
Bāzīd Akhonzāda, Mullā, ....	....	....	135, 136
Bulāqī, Shaykh Muḥammad (of Burhanpur),	....	....	129
Buqrāt-e-Samarqandī, Abu'l-Qāsim,	....	....	181
Dārāb b. Hormazyār Sanjāna,	....	....	XXIX, LI
Ghulām Muḥyi'd-Dīn Manzūr,	....	....	17
„ Murtāzā,	....	....	VI
Harnāth of Batāla,	....	....	XV
Ibrāhīm b. Zayd b. 'Alī al-Fāṭimī az-Zaydī,	....	....	87
Imāmu'd-Dīn, Sayyed,	....	....	98
'Iṣmatu'llāh-e-Kashmī,	....	....	71
Īzidyār b. Wekjieu Sanjānā,	....	....	XXXI
Jān Muḥammad Maḥramī Chishtī,	....	....	56, 57, 60, 61
Lāla Ajodhā Parshād,	....	....	XIV
Maḥmūd, Shaykh,	....	....	80
Mirzā Muḥammad 'Alī,	....	....	40

Muḥammad Amīnu'd-Dīn Kasrat,	....	....	28
„ b. Ḥabīb b. Tamīm,	....	....	XXIII
„ Dā'ūd Amlahī, ....	....	....	74
„ Ḥasan-e-Dāmaghānī,	....	....	VIII
„ Kāẓim,	....	....	119
„ Māh Qādirī,	....	....	13
„ Masīḥ,	....	....	127
„ Rabī' b. Ḥājī Barkhurdār-e-Iṣfahānī,	....	....	50
„ Shahīd (of Muradabad),	....	....	III
„ Mullā Muḥammad-e-Kābulī,	....	....	170
Nawshèrwān s/o Behdīn Manekjī,	....	....	XLVII
Nizāmu'd-Dīn (of Madras), Muḥammad,	....	....	130
Nūr Muḥammad,	....	....	103
Nūru'd-Dīn Ḥusayn, Qāẓī (of Broach),	....	....	76, 77, 78
Qalandar Beg,	....	....	86
Qamaru'd-Dīn Mīr,	....	....	139
Qāẓī Muḥammad Sirāju'd-Dīn Nāgorī,	....	....	164
Rafī'u'd-Dīn,	....	....	10
Rustam Beg,	....	....	29, 30
Ṣāleḥ of Shihābu'd-dīnpūr,	....	....	118
Shamsu'd-Dīn Muḥammad Qurayshī,	....	....	23
Shewan Ṣāḥeb,	....	....	167
Tāju'd-Dīn, Shaykh,	....	....	142, 143
Tehmūljī s/o Dastūr Jīwanjī,	....	....	LIII
'Umar b. 'Abdu'llāh al-Ḥaḍramī,	....	....	96

KASHMIR UNIVERSITY

Iqbal Library

ACC NO ... 160029

Date ... 20-12-00



INDEX IV

PLACES OF TRANSCRIPTION

The Arabic figures refer to the numbers of books in the Government Collection; the Roman figures to the volumes in the Bombay University Collection.

Adamnallī (? Adampallī),	....	....	....	157
Aleppo,	....	....	....	XLI
Aurangabad,	....	....	....	29, 30
Bijapur,	....	....	....	17
Bombay,	....	....	....	98
Broach,	....	....	....	76, 77, 78
Burhanpur,	....	....	....	XXIV
Dā'ira Ahmednagar,	....	....	....	161
Gāndāpūr,	....	....	....	164
Halsī,	....	....	....	139
Hyderabad (Deccan),	....	....	....	28
Junagadh,	....	....	....	I
Kābul,	....	....	....	181
Khujasta Bunyād (=Aurangabad),	....	....	....	86
Lahore,	....	....	....	VI, X
Medak,	....	....	....	13
Melāpūr,	....	....	....	42, 44, 47, 130
Nājia (in Gujarat),	....	....	....	103
Nirmal,	....	....	....	40
Shahjahanabad,	....	....	....	IV, VII

INDEX V

DATES OF TRANSCRIPTION

The Arabic figures in lighter type refer to the numbers of books in the Government Collection; the Roman figures to the volumes in the Bombay University Library Collection.

A.H.		1117 164	1264 100
859 80		1119 111	1268 161
925 31		1124 84	1270 76, 77, 78
974 81		1127 131	1273 XI
1001 121		1128 III	1274 VI
1004 X		1139 119	1286 39
1006 XXIII		1141 127	1291 102
1024 2, 3, 4		1155 94	1292 98, 99
1054 74		1163 LIII (2)	1297 XVI
1064 142, 143		1181 86	1315 101
1070 27		1188 42, 44, 47	1321 88
1075 29, 30		1190 XV	A.Y.
1078 23		1206 IX	1024 XXXI
1082 71		1210 10	1044 XXIX
1085 50		1224 IV	1049 LI
1093 V		1225 11, 28, XII	1112 XLVII
1094 103		1241 VII	1142 LII
1095 96		1242 130	1164 LIII
1099 87		1244 139	A.D.
1100 118		1255 129	1638 XLI
1102 166		1256 17, 141	1712 XIV
1106 174		1263 40, 157,	Samwat
1111 XXIV		VIII	1881 I



**ALLAMA
IQBAL LIBRARY**

UNIVERSITY OF KASHMIR

HELP TO KEEP THIS BOOK

FRESH AND CLEAN

